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# Studies in the Teaching of Jesus and His Apostles

Edward I. Bosworth




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By
EDWARD I. BOSWORTH



THE INTERNATIONAL COMMITTEE OF
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# Preface

THESE are simple studies on important topics, and not a comprehensive presentation of the teaching of Jesus and His apostles. In these studies the teaching of Jesus as presented in the Synoptic Gospels [1] and in John's Gospel will generally be separately considered in order justly to bring out the striking peculiarities of each presentation. The critical study of the sources of the Synoptic Gospels has not yet resulted in any theory which, in its application to details, has gained such general acceptance as to warrant its adoption in a work of this character. The teaching of the Synoptic Gospels will, therefore, be considered as a whole. In the study of the teaching of the apostles such discrimination will be made between the different types of apostolic teaching as will serve to bring out the peculiarities of each, so providentially preserved in the New Testament, in so far as such peculiarities may become evident in the consideration of the particular themes selected for study.

The general purpose, determining the whole plan of presentation, is to direct the student in his study of the text, and to furnish him such suggestions as will facilitate rather than prevent the true scholar's joy of independent discovery. The attainments and previous experience in Bible study of those who will use this book are so diverse that more of direct suggestion must be given than may seem to be demanded by the most advanced students, and more than will be demanded by the majority of students when systematic Bible study shall have become common in fitting schools and colleges.

[1] Matthew, Mark and Luke are called Synoptic Gospels because they present the life of Jesus from a common view-point. They are strikingly similar in subject-matter and order of arrangement, while John's Gospel is constructed on an entirely different principle.

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PART II

The Apostolic Conception of Jesus and His Mission.

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Jesus' Conception of the Disciple and his Mission.

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# PART I

# JESUS' CONCEPTION OF HIMSELF AND HIS MISSION

## Study I.—Jesus' Announcement of His Messiahship

### First Day: The Conception of Messiahship Current among the Jews

1. One of the great problems before Jesus was to correct and enrich the conceptions of Messiahship current among the mass of His countrymen. These conceptions varied among different classes of society. All agreed in expecting Him to be King in the coming "Kingdom of God;" but men's conceptions of this Kingdom varied as current ideas of heaven vary to-day, and naturally their conceptions of the King varied with their conceptions of the Kingdom. It is possible to glean the principal features of this conception of Messiahship from the four Gospels and from other Jewish literature that has survived.

2. Read Matt. 2 : 3-6 and John 7 : 41, 42, to ascertain the popular expectation regarding His birth-place, but see in John 7 : 27 indication of another view, unless, as is quite probable, this last passage simply means that He was expected to come forth suddenly from some unknown place of concealment. Note in Mark 9 : 11 whose reincarnation was expected to precede Him, and compare Malachi 4 : 5 as the basis of the expectation.

3. His kingly functions were involved in the popular designation of Him as the "Anointed," the Hebrew form of which expression has furnished us the word "Messiah," and the Greek form, the word "Christ." His royal lineage and office were expressed in the common title, "Son of David." See Matt. 22 : 42; Mark 10 : 47; John 7 : 42. David had been promised the throne forever (2 Sam. 7 : 12-16), and the Messiah, therefore, would necessarily be a Son of David. Cf. Is. 11 : 1, 10, remembering that "Jesse" was David's father.

4. The Messiah was also currently called "Son of God" (Matt. 16 : 16; 26 : 63). The nation had been accustomed to call itself "God's Son" (Hosea 1 : 10; 11 : 1), and to think of its great Messianic head as *par excellence* God's Son, as He is called in Ps. 2 : 7-12. It needs to be borne in mind that among the Jews this expression, "Son of God," was a mere official title, with little of the significance later given to it by the personality and teaching of Jesus.

5. Note in John 7 : 31 that the Messiah was expected to do wonderful works, and in Matt. 3 : 7-12 that He was expected, in a Messianic judgment, to remove from the nation all that were morally

offensive. Yet see in Matt. 16 : 21, 22 that He was thought of, even by the best of the nation, as one who might act unwisely, and be set right by a trusty counsellor. Read carefully Matt. 22 : 43-46, noting that the Pharisaic theologian did not expect Him to be possessed of such dignity as would make it natural for David to call Him his "Lord."

6. Other features of the popular Messianic expectation appear in Jewish literature of the day, outside the Old and New Testaments. It was expected that the Messiah would be attacked by a coalition of the heathen powers, but would overcome them (4 Esdras 13 : 8-11, 32-48). After this conflict He would purify and rebuild Jerusalem (Psalms of Solomon 17 : 25-33), and call home to Palestine the Jews scattered over the world (Psalms of Solomon 11 ; 17 : 28-34). Then He would begin to administer His world-empire, or "Kingdom of God." The popular view was that this Kingdom would last forever (Psalms of Solomon 17 : 4 ; John 12 : 34), although another view, perhaps a little later, was that it would be of limited duration. According to 4 Esdras 7 : 28, 29 the Messiah would die after four hundred years.

7. It is to be said regarding these views that a degree of vagueness characterized them, and that each class probably emphasized those most attractive to it. The Pharisees, whose ideal was a social state in which every member would punctiliously conform to the rabbi's wearying multitude of interpretations of the Mosaic law, felt no great practical need of a Messiah, except in so far as a Messiah might prove serviceable in fending off any who should interfere with the rabbi's purpose.

The patriotic Zealot, whose watch-cry was "No leader but God," and who was ready on occasion to assassinate the obnoxious Roman official, longed for the Messiah as a deliverer from political bondage. Probably all classes, even the most pious, agreed in thinking of the Kingdom of God as (1) a political organization, (2) a strictly Jewish institution, and (3) as designed to give execution to the Mosaic law. The Messiah was the royal personage under whom these anticipations would be realized.

8. Among these intense, excitable, racially conceited Jews came Jesus with ideas of Messiahship and the Kingdom of God destined to seem to the Pharisee irreligious, to the Zealot unpatriotic, and to His best friends, for a time, painfully unintelligible and disappointing.

As you worship your Lord to-day, think of Him as once really in this perplexing situation, praying much over it, and steadily facing the prospect of suffering inevitably involved in it.

## Study I.—Jesus' Announcement of His Messiahship

### Second Day: Jesus' Preliminary Concealment of His Messiahship according to the Synoptic Gospels

1. It required the utmost tact and deftness on the part of Jesus to meet the situation outlined in yesterday's Study. His task was to modify, in fundamentally important particulars, religious ideas that seemed to those who held them sacred and God-given. The accomplishment of such a task required time and the prolonged attention of the nation. An abrupt and clear proclamation of His Messiahship would have defeated His purpose. In response to such an announcement the more excitable elements in the nation might indeed have rushed to Him, but they would have immediately fallen away in a reaction of disappointment and impatience, when they discovered that He was not willing to be the kind of Messiah they were looking for, and He would have lost His opportunity to modify their moral ideals. The question to be raised to-day is this: Is there evidence in the Synoptic Gospels that Jesus concealed His consciousness of Messiahship from the nation for a considerable time after His first public appearance?

2. In the first place ascertain whether the passages which describe the baptism of Jesus, Matt. 3 : 13-17; Mark 1 : 9-11; Luke 3 : 21, 22, necessitate the opinion that the heavenly announcement of Messiahship was made to any other than John and Jesus. Consider whether Jesus' first Galilean preaching, Mark 1 : 14, 15, contained an announcement of His Messiahship. Note also Jesus' strenuous treatment of the statements made by demoniacs, Mark 3 : 11, 12, 1 : 34.

3. Examine Mark 6 : 7-13 to see whether the first preaching of the Twelve included any proclamation of Jesus' Messiahship. Note particularly Mark 8 : 29, 30 and Mark 9 : 9.

4. Notice next the evidence in Mark 8 : 27, 28 (Matt. 16 : 13, 14) that well on in His ministry the friendly element in the nation considered Him to be only a prophet, and not the Messiah. If He had definitely announced Himself as the Messiah it would have been necessary to have accepted Him as such, or to have considered Him to be an impostor. It would have been impossible to regard Him as Elijah, for Elijah would surely not claim to be the Messiah.

It is assumed that Jesus' favorite title, "Son of Man," was not a current Messianic designation, and that its constant use did not constitute a public declaration of Messiahship.

## Study I.—Jesus' Announcement of His Messiahship

### Third Day: Jesus' Suggestion of His Messiahship according to the Synoptic Gospels

1. Although Jesus scrupulously refrained from any public proclamation of His Messiahship, and suppressed all announcement of it on the part of others, He said and did many things calculated to attract the attention of the nation to Himself as a great prophet sent from God; and these actions may well have led men here and there to wonder whether He would not turn out to be the Messiah.

2. Examine the following typical passages and determine whether in any case He was understood distinctly and publicly to proclaim Himself the Messiah. Read Matt. 9 : 2-8, noting particularly what v. 8 represents to have been the effect upon the people. Read Matt. 12 : 1-8, noting the assumption of superiority to David, the temple, and the sacred Sabbath law; and determine whether the statements would necessarily be understood to be a formal declaration of Messiahship. Read also Matt. 12 : 28, 41, 42. Consider also the effect produced upon the nation by the miracles Jesus performed in connection with these statements. There are statements in Matt. 10 and in 13 : 41, that are stronger than any cited above, but they were made privately to His disciples; and, furthermore, since Matthew's arrangement seems to be logical rather than chronological, they may have been made late in His ministry when He was prepared to disclose His consciousness of Messiahship.

3. Whatever be the impression made upon us by these and other passages, it is evident from Mark 8 : 27, 28 that, well on in His ministry, the nation did not understand that He considered Himself to be the Messiah, and from Mark 8 : 30 it is evident that Jesus did not intend that they should.

4. At the end of His public ministry, when He had done all He could to get before the nation His new conception of Messiahship and the Kingdom of God, He presented Himself in the capital in a way that constituted a dramatic, though tacit, proclamation of Messiahship. With this thought in mind read Luke 19 : 29-40. Note that it was still very difficult in the final trial to find evidence that Jesus had represented Himself to be the Messiah, and that it was upon His own confession that He was finally convicted (Mark 14 : 55-64).

5. State the reasons, as they now appear to you, for Jesus' peculiar method of procedure in the announcement of His Messiahship.

## Study I.—Jesus' Announcement of His Messiahship

### Fourth Day: Jesus' Preliminary Concealment of His Messiahship according to the Gospel of John

1. The Gospel of John, at first glance, seems to represent Jesus as pursuing a policy in the announcement of His Messiahship quite different from that portrayed in the Synoptic Gospels. Upon closer inspection the difference appears less marked.

Here, too, there is some evidence of Jesus' desire to suppress all announcement of Messiahship. John the Baptist seems to have proclaimed the Messiahship of Jesus to only a small inner circle of his own disciples (John 1 : 32-36). To the great body of them he spoke of Jesus in general terms, as one far superior to himself (John 1 : 26, 27, 30). The designation, "Lamb of God" (1 : 29), whatever it may have meant to the Baptist's mind, could hardly have suggested Messiahship to the average man, engrossed in the kingly aspect of the current Messianic expectation. That the Baptist did not publish the Messiahship of Jesus to the main body of his disciples seems evident from John 3 : 22-26. Read this passage carefully, and note that the Baptist's disciples seemed surprised and displeased because Jesus was attracting more general attention than the Baptist. But if the Baptist had already proclaimed Jesus' Messiahship, they would have expected this to happen, and would have rejoiced in it. Nicodemus also saw in Jesus nothing more than a teacher sent from God (3 : 1, 2).

We are to suppose that Jesus and the Baptist had many conferences with each other, and the supposition is near at hand that Jesus laid upon the Baptist the same strict prohibition of any public mention of His Messiahship that the Synoptic Gospels represent Him to have enforced in the case of the demoniacs and the Twelve. Note in John 3 : 22, 23 that the Baptist seems to have gone right on preaching the nearness of the Kingdom as he had done before Jesus appeared, and as Jesus himself did (Mark 1 : 14, 15).

2. There is further evidence that Jesus, at a point well on in His ministry, had made no formal announcement of Messiahship. Read carefully John 10 : 24, comparing it with the passage already studied in the Synoptic Gospels, Mark 8 : 27, 28. The reply of Jesus, 10 : 25, 26, asserts that His conduct had been such as would have seemed to them Messianic, if their moral vision had been really clear; but it is evident that there had been no formal presentation of Himself to the nation as Messiah, or they could not have asked the question.

## Study I.—Jesus' Announcement of His Messiahship

### Fifth Day: Jesus' Announcement of His Messiahship according to the Gospel of John

1. While the Gospel of John, in fundamental agreement with the Synoptic Gospels, represents Jesus as for a time repressing all formal proclamation of Messiahship, it contains certain distinct avowals of Messiahship that do not appear in the Synoptic Gospels. They are, however, either private, or, if public, not entirely free from obscurity, and are never a formal appeal to the nation.

2. Note first the private announcements of Messiahship. Read John 1 : 35-51, and note the recognition of Jesus' Messiahship with which the first disciples gathered about Him, especially the encouragement He gave to Nathanael (49-51).

3. If John 3 : 16-21 contains the words of Jesus, and is not a parenthetical comment by the author of the Gospel, then in a private conversation with a Jewish senator Jesus plainly declared His Messiahship. In any case, vv. 13-15 are the words of Jesus. Consider whether Nicodemus would have understood them to be a declaration of Messiahship.

4. Note in John 4 : 25, 26 the unreserve with which Jesus expressed Himself, still in private, to one far removed from Jewish respectability. Consider to what extent this declaration was further known in the locality (28-30, 39-42).

5. Read in John 9 : 35-38 the account of His disclosure of Messiahship to another outcast.

6. What considerations induced Jesus to make to these individuals the revelation of His Messiahship that He withheld from the nation as a whole?

"It is strange that Christ should often speak His most remarkable words to the least remarkable persons. Here is a woman who for one splendid moment emerges from the unknown, stands as in a blaze of living light, and vanishes into the unknown again. But while she stands she is immortalized, the moment becomes an Eternal Now, in which Christ and she face each other forever, He giving and she receiving truths the world can never allow to die."

Fairbairn, Studies in the Life of Christ.

## Study I.—Jesus' Announcement of His Messiahship

### Sixth Day: Jesus' Announcement of His Messiahship according to the Gospel of John (concluded)

1. In addition to the distinct announcement of Messiahship made to certain individuals, there is also less of reserve on this subject in His public utterances as recorded in the Gospel of John than appears in the Synoptic Gospels. He speaks of Himself as the "Son," and of God as the "Father," in a way that seems to be an application to Himself of the Messianic title, "Son of God." Note instances of this in John 5 : 17-29.

2. Just what significance the Jerusalem theologians attached to these references to God as His Father seems uncertain. Sometimes they pretended not to know whom He meant (8 : 19). At other times they called the expression the raving of a lunatic (10 : 20). Sometimes it seemed to them a blasphemous implication of equality with God (5 : 17, 18; 10 : 30-33). Since their conception of Messiahship was a low one, possibly such assertions of special relationship to the Father, far exceeding what would have been involved in the mere official use of the title, would have seemed to them blasphemous even on the lips of one whom they had been inclined to accept as Messiah.

3. The Johannine representation of Jesus, as speaking somewhat freely of His Messiahship, is almost wholly confined to the account of His Judean ministry, while the Synoptic presentation is mainly concerned with the Galilean ministry. Is there any probability that Jesus could safely speak of His Messiahship with greater freedom to the trained rabbis of Jerusalem, the theological leaders of the nation, than to the people of Galilee? If so, why? In this connection consider, as having a possible bearing upon the question, Luke 2 : 46-49; John 3 : 1, 2; 12 : 42, 43; Luke 23 : 50-53. Note also the light thrown on the Galilean temper by John 6 : 12-15.

## Study I.—Jesus' Announcement of His Messiahship

### Seventh Day: Review of the Week

1. The work of the week has introduced a topic of fundamental importance. The central event of all history is the entrance of Jesus into humanity's life. How could such a being, with standards of conduct and aims so much higher than those of the men to whom He proposed to come so close, adjust Himself to them? What would He have in common with them? How would He make Himself known to them? How would He proceed to transform their ideas without repelling them?

Review to-day the work of the week, and make your final statement of Jesus' method of procedure in the announcement of His Messiahship, and of the reason for it.

"The greatest problems in the field of history center in the Person and Life of Christ. Who He was, and what He was, how and why He came to be it, are questions that have not lost and will not lose their interest for us and for mankind. For the problems that center in Jesus have this peculiarity: they are not individual, but general—concern not a person, but the world. How we are to judge Him is not simply a curious point for historical criticism, but a vital matter for religion. Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity. He is to-day what He has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In Him the Christian ages have seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity. . . . For the very greatness of the work makes it the more necessary that we see the Worker, not as He lives in our faith and reverence, but as He lived on our common earth; a man looking before and after, speaking as a man, and spoken to by men. . . . By all means let us get near enough to Jesus to see Him as He really was."

Fairbairn, Studies in the Life of Christ.

## Study II.—Jesus' Conception of the Kingdom of God

### First Day: Origin of the Expression and its Prominence in the Teaching of Jesus

1. We have seen that Jesus could not proclaim Himself Messiah until He had endeavored to prepare the nation to receive such a Messiah as He was willing to be. The question that naturally arises, therefore, is, What kind of Messiah was He? What did He conceive the chief business of a Messiah to be? But Jesus' view of Himself and of His mission can be rightly understood only when we see what His view of the Kingdom of God was. In studying the character of a king, the first thing to ascertain is the ideal that he cherishes for his kingdom. It will then be in place to inquire by what course of action he proposes to realize his ideal, or what he conceives his chief business to be.

2. The term "Kingdom of God" was current before John the Baptist and Jesus appeared. Read rapidly Daniel 7 : 1-18, which seems to indicate that the Kingdom was called God's Kingdom in contrast with the various world kingdoms with which the Jews had to do.

3. In the Gospel of Matthew the expression "Kingdom of God" occurs only a few times. Cf. Matt. 4 : 17 with Mark 1 : 15, in order to ascertain the expression that most frequently occurs in Matthew. The expression found in Matthew is not found elsewhere in the New Testament. Note in Matt. 19 : 23, 24 the evidence that the two expressions are synonymous.

4. According to the Synoptic Gospels, one or the other of these expressions was constantly upon the lips of Jesus. Glance rapidly at the following references in the Gospel of Matthew: 4 : 17; 5 : 20; 6 : 10, 33; 9 : 35; 10 : 7; 13 : 11, 24, 31, 33, 44, 45, 47; 20 : 1; 22 : 2.

5. Strangely enough, in the Gospel of John the expression occurs only in the passage 3 : 3-5. Do you see any reason for its absence in this Gospel? Read John 20 : 31, and see whether you detect there one of the characteristic words of the Gospel, that may possibly correspond to the idea expressed in the phrase "Kingdom of God."

Read Luke 8 : 1, and try to realize something of the hope and enthusiasm which Jesus felt, and desired to produce, as He told His synagogue audiences that the Kingdom of God was at hand.

## Study II.—Jesus' Conception of the Kingdom of God

### Second Day: The Nationality of the Kingdom

1. We have now to take up one by one a few of the principal features in Jesus' conception of the Kingdom. The first question is, Whom did He propose to have in the Kingdom? Did He propose to admit any besides Jews? The popular idea among the Jews was, that the Kingdom was a Jewish monopoly. Note the evidence in Acts 11 : 18 and the preceding context, also in Acts 15 : 1, that, even some years after the resurrection, the apostles and other Christian Jews supposed that the Kingdom was only for the Jews and Jewish proselytes.

2. First note the evidence that Jesus, for a time, confined the efforts of Himself and His disciples exclusively to the Jews. Read Matt. 10 : 5, 6, remembering that there was a large Gentile population interspersed among the Jews in Palestine. Read also Matt. 15 : 21-24. What was the reason for this exclusiveness on the part of Jesus?

3. On the other hand, note the evidence that Jesus foresaw and planned a World-Kingdom in which all nationalities might find a place. Consider Jesus' conduct on certain occasions. Read Matt. 8 : 5-13, which describes His treatment of a Roman army officer, who, though not a Jew, was so enthusiastic an admirer of the Jewish religion that even the synagogue authorities respected him (Luke 7 : 3-5). The most significant feature of the incident is the remark concerning the Messianic banquet, attributed to Jesus by Matthew in this connection (8 : 11, 12). Who are the "sons of the Kingdom" in this passage? Why are they so called? Notice in Matt. 15 : 28 that He finally made an exception to the exclusive principle in accordance with which He was acting at the time. What bearing, if any, has Matt. 13 : 38 upon this theme?

4. Picture to yourself Jesus looking with powerful penetration through the centuries, and seeing the vision of a great World-Empire, even when His rejection by His own countrymen was a certainty to Him. Let the confidence of Jesus make you confident, as you look out upon the world in which the vision has not yet become a reality.

## Study II.—Jesus' Conception of the Kingdom of God

### Third Day: The Nationality of the Kingdom according to the Gospel of John

1. The references to a World-Empire become more frequent and clear in the record of the latter part of Jesus' ministry. Even when the sepulchre seemed, to His quick imagination, vividly opening before Him, and He felt that His body was being prepared for burial, note the confident thought that was uppermost in His mind according to Mark 14 : 9. Read also Matt. 24 : 14, and the definite statement made by Him after the resurrection, Matt. 28 ; 19, 20 (Luke 24 : 47).

2. In the Gospel of John there is no such emphasis laid upon the Jewish character of His mission as in Matt. 10 : 5, 6. This Gospel was written late in the first century, at a time when the breadth of Jesus' plan had long been evident. He is represented as going freely to the Samaritans in one instance, and they recognize Him as "the Saviour of the world" (4 : 39-42). The whole outlook of Jesus in chapters 14-17 is world-wide. His disciples are left in the "world" (17 : 9, 11, 13, 14, 15, 16), and are destined to affect the life of the "world" (17 : 23).

3. Recur again to Jesus' strongly exclusive utterances, like Matt. 10 : 5, 6, and note that He was simply continuing the policy God had long been carrying out. Paul, who in his own personal experience passed out from extreme Jewish narrowness of view to great breadth of vision, looked over the long course of history, and discovered that the reason for God's temporary concentration of attention upon a few was that He might, in the end, more effectively include all (Rom. 11 : 32). Jesus seems to have adopted the same policy in selecting and training the Twelve.

4. One of the most impressive features in the life and character of Jesus was the quiet confidence with which He held views that His immediate contemporaries failed to understand. When they failed to catch His conception of a non-Jewish World-Empire, He manifested no nervousness, but was tranquilly confident that in time they would understand Him. The peace of a soul that had come out of eternity seemed to be His.

## Study II.—Jesus' Conception of the Kingdom of God

### Fourth Day: The Conditions of Entrance into the Kingdom according to the Synoptic Gospels

1. We have seen that Jesus planned to have others besides Jews in His Kingdom, although His immediate contemporaries did not fully understand this. His radical views were more unmistakably evident in His friendly approach to certain classes of society contemptuously abandoned by the religious authorities of the day, and in His encouragement of them to expect that they might find a place in the Kingdom. The "submerged tenth" of that day were technically called "sinners." They had fallen away from the synagogue service, and were dropped from all reputable social life. They were the non-church-goers in a society in which church-going was the mark of respectability. Prominent among this class were the "publicans," persons who were willing to make money out of the humiliation of their nation by collecting taxes under the Roman government. Jesus entered so freely and genially into the social life of these persons, that His enemies characterized Him as the boon companion of such, and circulated the slanderous statement that He was over-fond of good food and fine wines (Luke 7 : 34). In further statement of Jesus' relation to these classes, summarize the information found in Mark 2 : 13-17; Luke 15 : 1, 2; 7 : 36-50; Matt. 21 : 31.

2. Although Jesus seemed to the religious authorities so scandalously lax, He did make certain strenuous demands that seemed to Him more important than those made by the Pharisees (Matt. 5 : 20.)

Consider the requirement made in the following passages: Matt. 4 : 17; 11 : 20; 12 : 41; Mark 6 : 7-12; Luke 13 : 1-5; 15 : 7; 24 : 47. Write out such a definition of the word "repent" as you imagine Jesus would have given had He been asked for one, as was John the Baptist (Luke 3 : 8-10). Repent of what? How does it differ from remorse? To what extent is it intellectual, and to what extent emotional?

3. Jesus' fundamental appeal was for an honest life, for a frank admission of all the facts. Consequently, when He stood on the threshold of the Kingdom with this call for repentance, He was not making an arbitrary demand, but one, in the very nature of the case, essential to an honest life. The first fact to be frankly admitted is the fact of personal wrongdoing.

## Study II.—Jesus' Conception of the Kingdom of God

### Fifth Day: Conditions of Entrance into the Kingdom according to the Synoptic Gospels (concluded)

1. Notice the fundamental condition implied in Matt. 7 : 21, and compare it with Matt. 6 : 10. What is the relation of this condition to "repentance," the condition discussed yesterday?

2. Consider the condition implied in Matt. 10 : 37–39; Luke 14 : 26, where being the Messiah's "disciple" is equivalent to entering the Kingdom, for a "disciple," or "learner," is one who is learning from the Messiah how to live the daily life of His Kingdom. Naturally no one could find a place in the Kingdom, who would not yield supreme allegiance to the King. Since Jesus stands as the representative of His "Father," consider how this condition is related to the one mentioned in the last paragraph.

3. Consider the condition stated in Matt. 18 : 3; 19 : 14. What particular quality of childhood does the context of 18 : 3 indicate that Jesus had in mind?

4. The qualities specified in Matt. 5 : 2-12 are not so much conditions to be fulfilled in order to enter, as they are characteristics of life in the Kingdom. Jesus' frequent words of comfort for the poor, and of warning to the rich, might create the impression that poverty is a condition of admission, but closer examination does not corroborate the impression. Luke 6 : 20 does not say that only the poor, or those only poor, enter the Kingdom, and in Matt. 19 : 23, 24, where the difficulty of entering in is so strongly stated, it is said nevertheless to be possible.

5. We are not to think of Jesus as standing at the door of the Kingdom trying to keep people out by establishing conditions hard to meet. He stands rather, now as then, inviting all men into His Kingdom, and merely pointing out, with unmistakable clearness, the way to attain the character that alone makes life in the Kingdom desirable.

## Study II.—Jesus' Conception of the Kingdom of God

### Sixth Day: Conditions of Entering the Kingdom according to the Gospel of John

1. In the Gospel of John, as has already been seen, the expression "Kingdom of God" occurs in only one passage. Its place seems to be taken by the phrase "eternal life." See the trace of a similar identification in the Synoptic Gospels, Mark 9 : 45-47.

2. In the one place in the Gospel of John where the phrase occurs, namely, 3 : 3-5, the condition of entering the Kingdom is stated in unique language. If, in this passage, instead of the expression "Kingdom of God" we read "eternal life," its usual equivalent, the appropriateness of the language becomes evident. Entering the Kingdom is beginning the eternal life, and the beginning of life is naturally called birth. In v. 5 Jesus rebukes the Pharisees, represented by Nicodemus, for having rejected John the Baptist's water baptism (cf. Matt. 21 : 24, 25), which stood for repentance (Mark 1 : 4). John had spoken of a water baptism and a Spirit baptism (Mark 1 : 8), and Jesus here adopts and vindicates his message. "You should have repented and been baptized with John's water baptism, and have been waiting for the Spirit baptism." In other words, there is need of repentance and forgiveness for the sin of the past, and of association with the Holy Spirit of God in order to prevent sin in the future.

3. The condition of entering the Kingdom is most frequently stated in the Gospel of John as "believing," the verb "to believe" occurring more than ninety times. Note especially 5 : 24 ; 6 : 40-47 ; 9 : 35-38. The object of the "believing" is generally a person. Note the two persons specified in 5 : 23, 24 and 6 : 40. Why does belief in one involve belief in the other ? Cf. 12 : 44.

To believe in a person is to accept him as being what he represents himself to be, and *to treat him accordingly*. To believe in Jesus was to accept Him as what He represented Himself to be, namely, one sent out from God to reveal God, and, as soon as it became evident that He considered Himself the Messianic Son of God, to accept Him as such and to treat Him accordingly, namely, to worship Him. See again in 9 : 35-38 the vivid picture of a man in the act of beginning to believe in Jesus. What is it to worship Jesus ? Consider whether this condition differs essentially from those already stated.

## Study II.—Jesus' Conception of the Kingdom of God

### Seventh Day: Review of the Week

1. Look back over the conditions of entrance into the Kingdom discovered in the work of the last three days, and see whether there is any one essential act common to them all. Then review all the Studies of the week, and gather up the principal points.

2. Before turning from this study of the conditions of entrance into the Kingdom, consider the eagerness of Jesus to have men meet them. Read Luke 9 : 1-6 and 10 : 1-16, noting their strenuous tone. Imagine the Twelve and the Seventy hurrying (10 : 4) from village to village, having caught something of their Master's eager sense of the nearness of the Kingdom. Imagine how Jesus felt while they were out, realizing, as others did not, the full significance of what was happening in such an apparently casual way to these busy men and women of Chorazin and Bethsaida. Read Luke 10 : 12-16. Consider whether the situation is essentially changed to-day.

"They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of Man is revealed. . . . But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell upon the face of all the earth. . . . And when He drew nigh, He saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace!"—Luke 17 : 27-30; 21 : 34, 35; 19 : 41, 42.

## Study III.—Jesus' Conception of the Kingdom of God
(*Continued*)

### First Day: The Righteousness of the Kingdom

1. This subject will be discussed in detail in Part III., which is devoted to Jesus' conception of the disciple and his mission. It is necessary here, however, to see in general what Jesus was aiming to secure, in order to understand what He thought the chief business of the Messiah ought to be.

2. Everybody knew that the coming Kingdom of God would be one in which "righteousness" would prevail. Those who were chiefly anticipating its political freedom or its amelioration of unfavorable social and industrial conditions, assumed, in theory at least, that only righteous persons would be found in it. It was to be a political and social organization of righteous Jews.

3. The great unsettled question was, What constitutes a man righteous? On this question Jesus held decided views. Examine His sharp criticism of the current Pharisaic theory of righteousness in Matt. 5 : 20; 23 : 1-7 and 13-28, and ascertain what the fundamental difficulty with the Pharisees was; that is, what essential element of righteousness, as Jesus conceived it, they lacked.

4. As a further illustration of the current Pharisaic conception and Jesus' criticism of it, study in Luke 18 : 9-14 the companion pictures drawn by Jesus, remembering that the words "unjust" and "justified" represent Greek words that might be translated "unrighteous" and "to pronounce righteous." What essential element of righteousness, according to Jesus' conception of it, did this Pharisee lack?

5. A part of the current Pharisaic conception of righteousness is seen in the Talmud to be the idea that each individual act of obedience to law has in God's eyes a distinct value, to be balanced against definite acts of disobedience. God was like a great book-keeper, constantly watching men and keeping accurate account of their moral debits and credits. A certain rabbi is represented in the Talmud as uncertain how his account stood at the end of his life, and as giving half of his property to the poor in order to insure his entrance into the Kingdom (Weber, Die Lehren des Talmud). This throws light on the question attributed in Matt. 19 : 16 to the exemplary young man who sought to get, from one whom he regarded as a prophet, a professional opinion as to what was necessary in order to make the account balance in his favor.

## Study III.—Jesus' Conception of the Kingdom of God

(*Continued*)

### Second Day: The Righteousness of the Kingdom (concluded)

1. Jesus' criticism of the current Pharisaic conception of the righteousness of the coming Kingdom has been considered, and there is need now to look directly for His own view. If it is correct to define righteousness in general as the state of being rightly related to one's environments, namely, to God and man, the question is, What did Jesus consider to constitute such right relation? Jesus' most direct reply to this question is found in Luke 10 : 25-28. These two commandments are said in Matt. 22 : 39 to be alike. Is it fair to say that obedience to either involves obedience to the other? If a man is doing one, is he surely doing the other? If Jesus had been content with something less fundamental than the production of this kind of righteousness in every individual, He might have established a Kingdom without suffering.

2. Of course the question that at once arises is, Who may rightly be called my "neighbor"? Must a man not do something in order to *become* my "neighbor"? Or may a man not do something by which he will forfeit his right to the title "neighbor"? Study Luke 10 : 29-37, and put Jesus' reply to the question in your own language. What bearing on the question has Luke 6 : 27-38?

3. Note in passing that, as the expression "Kingdom of God," with one exception, does not appear in the Gospel of John, so the word "righteousness" is not used of the believer. The word which seems to take its place is found in 3 : 21.

4. An impressive feature of Jesus' conception of righteousness is the high place it gives to man. A man may have the same kind of righteousness that God has. Read Matt. 5 : 48. Righteousness is one thing everywhere in the moral universe, and he who has it is thereby made akin to that which is highest and best in the universe.

> "When shall all men's good
> Be each man's rule, and universal Peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year?"
>
> —Tennyson, *The Golden Year.*

## Study III.—Jesus' Conception of the Kingdom of God

(*Continued*)

### Third Day: The Time of the Kingdom

1. When did Jesus expect His conception of the Kingdom to be realized? Was it a present reality, or a future expectation? These questions have occasioned perplexity and diversity of opinion.

2. He most frequently spoke of it as something future. Examine each of the following passages with care, inquiring in each case, whether the language implies that Jesus expected the Kingdom to be established in the future. Notice, more exactly, in each case, whether it is the *beginning* of the Kingdom that is thought of as future, or whether it is some phase of a developing Kingdom, already begun, that is thought of as future. Perhaps the language will not enable you to tell in all cases. Examine first Matt. 6 : 10. Does "come" here mean "begin"? Examine Matt. 7 : 21-23. "Enter" it when? What is meant by "that day"? Examine Matt. 8 : 11, 12. Is the Messianic banquet the *beginning* of the Kingdom? Note here that the righteous dead are thought of as being present at the banquet. In Matt. 25 :34 the "Kingdom" mentioned is evidently the Kingdom of God. Take account of the very distinct statement of Luke 19 : 11 ff. What is meant here by the word "appear"? Consider also Luke 21 : 31 ; 22 : 18. Do you think of any other passages that speak of the Kingdom as future?

3. Suspend the study at this point, and endeavor to bring yourself into sympathy with the profound enthusiasm and anticipation of Jesus, as He stood peering into the future and seeing that

> "far-off divine event,
> To which the whole creation moves."

Think of His solemn and inspiring pledge, as He stood, cup in hand, at the Last Supper (Luke 22 : 17-18). How great a thing it must be that would so stir the soul of Jesus!

## Study III.—Jesus' Conception of the Kingdom of God

*(Continued)*

### Fourth Day: The Time of the Kingdom (continued)

1. Consider to-day the utterances of Jesus that speak of the Kingdom as a present fact. The following are some of the most distinct. Examine Luke 16 : 16 (Matt. 11 : 12), which seems to refer to the violent rush of men toward the Kingdom without such adequate understanding of its real character as Jesus was endeavoring to give. The passage seems to distinguish two eras, the second of which is already begun. Is it legitimate to suppose that Matt. 13 : 11 refers to the Kingdom itself as a present phenomenon? In what sense had the Kingdom "come upon" them, in Matt. 12 : 28? Does Matt. 6 : 33 mean seek to enter in now, or in the future? What does Luke 10 : 11 indicate as to time? Did Jesus mean, in Mark 12 : 34, that he could have entered the Kingdom then and there? Study carefully Luke 17 : 20, 21, which raises the exact question we are discussing here. Does the word "you" designate the particular Pharisees that were talking with Him, or is it equivalent to the indefinite pronoun, "within one"? Note that the Greek words translated "within you" might be translated "within your vicinage," or, as the margin indicates, "among you." In any case, does the passage represent the Kingdom as present, or future? Make note of any other passages that seem to you possibly to represent the Kingdom as present in time.

2. Bring yourself into sympathy with Jesus in thinking of the Kingdom of God as a present opportunity confronting every man. Is there any sense in which a man to-day may be assured that, however slow he may have been to recognize it, nevertheless the Kingdom of God has come nigh him; that there starts from every man's feet a path that leads to God? If this be so, daily life takes on a new significance and dignity.

## Study III.—Jesus' Conception of the Kingdom of God
(*Continued*)

### Fifth Day: The Time of the Kingdom (concluded)

1. We have seen that Jesus regarded the Kingdom as, in some sense, a present fact and also, in some sense, a future expectation. These two aspects of the Kingdom may be combined in the conception of a *growing Kingdom*, a Kingdom regarded by Jesus as, at the time, in existence and as destined, in the future, to experience certain new and glorious manifestations of the power of God.

2. Consider whether the following passages afford evidence that Jesus conceived of such a growing Kingdom. What is the point of the illustration in Matt. 13 : 31, 32? Is the comparison between the meagre preliminary signs of the coming Kingdom and the greatness of the Kingdom, or between the small, though real, beginnings of the Kingdom and its final greatness? What is the point of the illustration in Matt. 13 : 33? In Mark 4 : 26-29 is it the "harvest," or the "sowing," that constitutes the beginning of the Kingdom? Study carefully Matt. 13 : 24-30, 36-43. Does Jesus conceive that the Kingdom begins at the "consummation of the age" (v. 40 margin), or that it had begun before?

3. If the supposition that Jesus conceived of a growing Kingdom be justifiable, we may think of Jesus as its Founder and King. He came stating the conditions of entrance, and as fast as men fulfilled these conditions they became subjects in the Kingdom. The beginnings, therefore, were small and insignificant, for but few men seemed to understand and meet, even partially, the real conditions stated by Jesus. Yet, like the farmer who goes his way by day and sleeps soundly by night after having put his seed into the ground, Jesus felt confident that these beginnings would develop until a time called the "consummation of the age" (Matt. 13 : 39). Then some new and glorious manifestation of the Kingdom would be made (Luke 21 : 27-31; Matt. 13 : 43), in which the righteous dead would have a part (Matt. 8 : 11). Apparently the general judgment and the putting away of the wicked were expected to precede this manifestation (Matt. 13 : 41-43).

"The society He was there to create was never to die; was to spread through every land as through all time; was to bind the ages in a wonderful harmony of spirit and purpose, man in a mystic brotherhood of faith and love."—Fairbairn, Studies in the Life of Christ.

## Study III.—Jesus' Conception of the Kingdom of God
(*Continued*)

### Sixth Day: The Place of the Kingdom

1. We know that the earth is the scene of the growing Kingdom (Matt. 13 : 38), but the teaching of Jesus regarding the place where the Kingdom is to find its ultimate, glorious manifestation is not distinct.

2. Examine each of the following references to the coming of Jesus in the glory of His Kingdom, see where it is that He appears, and note whether there is any indication as to where the Kingdom will find place: Luke 17 : 20-37; 18 : 8; 21 : 25-28; Matt. 24 : 36-42. Consider the bearing of Matt. 6 : 10.

3. Some of the references cited above seem to indicate that the earth is to be the scene of the perfected Kingdom. In John 14 : 2 a statement is found which seems to indicate some locality other than the earth. See also John 17 : 24.

4. The teaching of Jesus as recorded in the Gospels, which is all we have to consider here, is, then, not explicit upon this point. Possibly, taken as a whole, it affords ground for saying that this earth is to be a part of the place where the perfected Kingdom is to exist, but not the whole of it. Anticipate for a moment the apostolic view, found in Rev. 21 : 1-4; Rom. 8 : 19-23, that a transformed earth will be the scene of the Kingdom.

5. It would seem as though there must necessarily be vagueness and uncertainty regarding the place where Jesus' ideal human civilization shall be realized. We know little of the physical conditions that are to prevail in the long future, of natural forces and the achievements of man possible through the increasing control of them, and, therefore, an explicit statement regarding the location of the ultimate Kingdom seems impossible. It certainly seems, from an *a priori* stand-point, probable that more of the universe than this little planet will ultimately be utilized for the Kingdom, especially since Jesus represents that it will include the righteous dead (Matt. 8 : 11).

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest!
Who art, with God the Father,
And Spirit, ever blest."—Bernard of Cluny.

## Study III.—Jesus' Conception of the Kingdom of God

(*Concluded*)

### Seventh Day: Review of the Week

1. Try to make a brief statement, in two or three sentences, of Jesus' conception of the Kingdom of God. Let it express what you conceive to be His teaching on the following points among others: God's place in the Kingdom; the place of Jesus Christ; who may be subjects; its aim, or the character of its life; the place and time of its realization.

2. Jesus' conception of the Kingdom differed from current conceptions (1) in the unobtrusive character of its origin and growth; (2) in the entire absence of political organization; (3) in the kind of persons eligible for citizenship. Add to these any other differences that occur to you.

3. The world, in its progressive thinking regarding the destiny of humanity, is simply making progress in understanding the thought of Jesus. "Back to Jesus Christ" is the cry with which every forward movement must begin. In His mind lay, and lies, the conception that is slowly being realized in human history. He is not a mere spectator, but is Himself the executor of His ideal. The history of Christian civilization, with whatever of steady development or abrupt catastrophe the future may have in store, will be not merely the unfolding of Jesus' thought, but the developing product of His personal activity. And it is such an one that we daily worship as Lord and Friend!

## Study IV.—Jesus' Conception of Himself and His Mission

### First Day: The Son of Man

1. We have now to take up for extended study two questions that cannot be considered separately, namely, Whom did Jesus think Himself to be? and, What did He consider to be His chief business? As was evident in Study I., according to the Synoptic Gospels Jesus did not make frequent explicit statements on these subjects, though there seemed always to be certain great assumptions underlying His life. The character of these assumptions we have to ascertain, as best we can, by a study of such indications of their presence as crop out upon the surface.

2. It is appropriate to begin with the study of His favorite designation of Himself, "Son of Man." It is rightly called His own designation, for he rarely called Himself by any other name according to the Synoptic Gospels, and no one else, with a single exception (Acts 7 : 56), ever applied it to him. In John 12 : 34 the people simply catch up the phrase in perplexity from His lips. Since He used this title so frequently, it would seem as though a study of its significance ought to give some general clew to Jesus' conception of Himself and His mission.

3. The phrase is found in the Old Testament, used in several senses. (1) See Ezekiel 2 : 1 ; 3 : 1 ; 4 : 1; and elsewhere in Ezekiel ; (2) see Ps. 8 : 4 ; Num. 23 : 19 ; and elsewhere in Old Testament poetry ; (3) see Dan. 7 : 13 ff., where it seems to symbolize the Kingdom of God's saints (note especially v. 18). Note in Matt. 16 : 27 ; 26 : 64 the evidence that Jesus had Dan. 7 :13 in mind in His use of the title.

4. That it was not popularly understood to be a Messianic title is evident from the fact, brought out in Study I., that Jesus was not understood to have declared Himself to be the Messiah, though He regularly called Himself by this title. The evidence in the Gospels forces us to this conclusion, even though in chapters 37-71 of the composite "Book of Enoch," which are probably pre-Christian, the title seems to be used in the Messianic sense.

5. Granting that Jesus wished, perhaps, to suggest the possibility of His Messiahship without asserting it, do you see anything about Dan. 7 : 13 that made the title "Son of Man" suitable to His purpose?

## Study IV.—Jesus' Conception of Himself and His Mission

### Second Day: The Son of Man (concluded)

1. Passages like Matthew 16 : 27 and 26 : 64 show that, in the mind of Jesus, there were royal associations connected with the title "Son of Man," such as are suggested by its use in Dan. 7 : 13. Examine the following passages, in order to see whether they give evidence of the same : Matt. 9 : 6 ; 12 : 8 ; 13 : 41 ; 19 : 28 ; 24 : 27, 30, 37, 39.

2. It would seem as though the use of the title must of necessity, by virtue of its very form, have expressed a conscious connection of its possessor with humanity. Such a conception would accord with Jesus' habit of freely mingling with men, finding a reason for hearty sympathy with all classes in the fact of a common humanity. Note in this connection Luke 7 : 34 ; the many references to the multitude, particularly the one that describes the threatened panic, Luke 12 : 1 ; the association with even the social outcasts, Luke 15 : 1 ; and His sympathetic justification of His conduct, Mark 2 : 16-17.

3. Possibly, also, the use of the title expressed a consciousness of humble, man-like dependence upon God (Dalman, "Die Worte Jesu"), and the purpose to discard all use of force in the establishment of His Kingdom. Examine in this connection Matt. 8 : 20 ; 12 : 32 ; 17 : 22 ; and particularly the impressive utterance in Matt. 20 : 28. This last passage will be considered in another connection, and is cited now simply for the light it throws on the meaning of the title "Son of Man" to the mind of Jesus.

4. In all this study try, in a spirit of historical accuracy as well as personal devotion, to enter reverently into the experience of Jesus. One feels his utter inability to do this fully ; but in part it may be done, and we may find that He became the "Son of Man" that it might be done. Our natures are often shut up to themselves and to those in certain select particulars like themselves. They do not open out broadly, as did that of Jesus, to all men, finding in our common humanity a reason for enjoying their society.

## Study IV.—Jesus' Conception of Himself and His Mission

### Third Day: The Son of God

1. An individual knows himself always in personal relations, and can adequately describe himself only by indicating what his relations to other persons are. We have tried to see what Jesus meant by calling Himself "Son of Man," and we have now to seek for the significance of another title that He applied to Himself and that is also expressive of personal relationship. The title "Son of God" is not explicitly used by Jesus of Himself in the Synoptic Gospels, but He refers to God as His "Father" twenty-one times in Matthew, and to Himself as "Son" in one remarkable passage. Read very carefully Matt. 11 : 25-27, and its close parallel, Luke 10 : 21, 22, and consider whether the expression "the Son" is fairly taken to mean the Son of God.

2. According to the Synoptic Gospels, Jesus heard others apply the title to Him, and did not deny that it belonged to Him. Read Matt. 3 : 17 in connection with 4 : 3-6 ; 8 : 29 ; 14 : 33 ; 16 : 16 ; 17 : 5 ; 26 : 63, 64.

3. In the Gospel of John, Jesus is represented as calling Himself by this title in 5 : 25 ; 9 : 35 (though some manuscripts here read "Son of man") ; 10 : 36 ; 11 : 4. He calls God "His Father" more than one hundred times, and frequently speaks of Himself as the "Son," where the connection shows clearly that He means "Son of God," *e.g.*, 5 : 19-23. He is represented also as permitting the title to be applied to Him by others. Read 1 : 49 ; 11 : 27.

4. On the origin of this phrase, see Study I., First Day, paragraph 4. We are now ready to inquire what the expression meant to Jesus, and what it indicates as to His conception of Himself and His work. This will be undertaken to-morrow.

"His divinity and His humanity both appear in His claims and in His work. He was never afraid of lowering Himself. Standing on the very verge of time, with the millenniums of glory stretching on before, He paused and stooped to wash the disciples' feet. He was ready always with all the help which a man may claim from his brother. Never dazzled by earthly splendors, He was never humbled by earthly lowliness. What explanation can there be of this but the old one,—He proceeded forth and came from God?"

W. Robertson Nicoll, The Incarnate Saviour.

## Study IV.—Jesus' Conception of Himself and His Mission

### Fourth Day: The Son of God (concluded)

1. It may be that, in the development of Jesus' thought about Himself, a development suggested by such passages as Luke 2 : 40, 52, the great fact was His growing consciousness of unique relation to God. Consider whether there is any hint of this as early as the period described in Luke 2 : 49. Did the boy Jesus, roaming over the Nazareth hills, cultivating that love of nature which is evident in all the teaching of Jesus, begin to have a sense of standing in a peculiar relation to God? Is there any likelihood that He became conscious of this fundamental relationship before He knew Himself to be the Messiah, and that He thought of Messiahship as one aspect of the fundamental and all-inclusive relation of Sonship? The data for answers to these questions are not given us, but we are certain that this title, "Son of God," must have expressed to Jesus a very real relationship.

2. The evidence of the developing sense of Sonship is meagre, but the evidence of the developed sense is abundant. In ascertaining what He felt His mission as "Son of God" to be, consider, first, the strong consciousness of a mission, expressed in such passages as John 5 : 30; 6 : 38; 7 : 16; 8 : 18. Some forty times in the Gospel of John He describes Himself as in the passages just cited. To ascertain what He thought His mission to be, read the report He made of Himself at the end of His work in John 17 : 4-6, 26, remembering that "name," in Hebrew usage, means person, or character (cf. Exodus 34 : 5-7). Read also John 14 : 8, 9. Note also the contribution made by the statements in John 5 : 20; 8 : 28; 14 : 10. On the basis of this evidence state what He considered His mission, in general, to be.

4. Now in the Synoptic presentation examine Matt. 11 : 25-27 and its parallel, Luke 10 : 21, 22. What is the one word by which Jesus here describes His mission as Son?

5. The little boy's query, "What does God do all day?" is one that rises in every thoughtful mind. Consider the answer given by the life of Jesus to this question, and the bearing of that answer upon your own life.

## Study IV.—Jesus' Conception of Himself and His Mission

### Fifth Day: The Temptation of the Son of God

1. Yesterday's study seemed to yield as its result the discovery of a consciousness on the part of Jesus that, as Son of God, He was sent into the world to reveal His Father; to explain to men by word, and illustrate by life, what kind of person God is. Ascertain from John 5 : 30; 6 : 38; 8 : 28; 12 : 49, 50; 14 : 10, how He was able to give to men a perfect expression of His Father. Consider whether this waiting for the inner voice, alluded to in these passages, throws any light on Jesus' behavior in the instances mentioned in John 2 : 4-7; 7 : 6-10.

2. In the light of this view of Jesus' mission, the force of His temptation becomes at least partly evident. Read Matt. 4 : 1-11, noting that Satan addresses Him by the Messianic title (vv. 3-6) which has recently been heard from heaven (3 : 17), appealing to Him to give some independent exhibition of Messianic power. We have not yet reached the point in this study where we can see in detail what Jesus felt to be required of Him as Son of God, and so cannot determine in what particulars He would have been untrue to the Messianic ideal given to Him by His Father, if He had done what Satan asked. Consider, however, what constituted the general temptation common to all three specific approaches of Satan.

3. Jesus must have felt a real tug of temptation upon Him in these appeals to Him to be untrue to the essence of His Messianic ideal. The almost fierce way in which He repelled such temptation, when it later appealed to Him in more insinuating form (Mark 8 : 31-33), shows how really He felt its power, and how mightily He cast it off.

The picture of Jesus in the Gospel of John, presenting to men a perfect expression of His Father through His complete submission to His Father, is enlivened and humanized by this Synoptic picture of the Son of God victoriously struggling with temptation. To be sure, there is evidence in the Gospel of John (14 : 30) that, from time to time through his Messianic career, Jesus was tempted not to be true to His Messianic mission.

"Jesus never did a deed, He never thought a thought, that He did not carry it back with His soul before it took its final shape and get His Father's judgment on it. He lifted His eyes at any instant and talked through the open sky, and on the winds came back to Him the answer." Phillips Brooks.

## Study IV.—Jesus' Conception of Himself and His Mission

### Sixth Day: The Son of God before the World was

1. Before we begin to inquire what kind of person Jesus in His revelation represented God to be, there is need to notice one remarkable feature of Jesus' acquaintance with His Father which appears in the Gospel of John, and which has a bearing upon the question of His competence to make a report, in life and word, of what He had found His Father to be.

2. Read John 3 : 13, noting that the clause, "who is in heaven," might, with equal grammatical propriety, be translated "who was," or "used to be," in heaven. What does Jesus here represent to be the unique feature of His Self-consciousness?

Read 6 : 38, 41, 42. Here He represents Himself to be, in His own person, that which can sustain the spiritual life of the believer. What this "life" is will be considered later. The question here is, What does He mean by calling Himself the bread that "came down from heaven"? Read also 6 : 62.

Read 16 : 28-30 and state what thought Jesus meant His words to convey to His disciples. Read also 17 : 5, 24.

Determine now whether any of these utterances indicate a consciousness, on the part of Jesus, of existence before His earthly life began.

3. There are no passages in the Synoptic Gospels in which Jesus speaks of Himself as having existed before His appearance on the earth. The Synoptic Gospels do, however, represent Him as making statements about Himself as startling as is this assertion in the Gospel of John regarding His pre-existence.

These statements in the Gospel of John seem to indicate that, whatever may have been the limitations to which Jesus voluntarily submitted for the sake of being a more effective Redeemer, there were great rifts in His sky through which He had glimpses of a glorious past in the fellowship of His Father. It was with such a consciousness that He moved about in tenderness and strength among those that were sick in body and soul, bringing to them His own eternal health.

## Study IV.—Jesus' Conception of Himself and His Mission

### Seventh Day: Review of the Week

1. Review the Studies of the last six days, and summarize the points that have been gained. Remember that the purpose is, as far as may be, to enter into the consciousness of Jesus, and ascertain what He thought and how He felt, when He called Himself "Son of Man;" and what He thought, when He called Himself "Son of God." It must be that Jesus had a real religious experience, and it is into that experience, as far as He revealed it to His apostles, that we have wished to inquire. What has the study of the religious experience of Jesus shown to be His aim in life?

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

"Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."

Tennyson, In Memoriam.

## Study V.—Jesus' Conception of Himself and His Mission

(*Continuea*)

### First Day: Jesus the Revelation of the Fatherhood of God

1. Starting now with the general conception we have gained of Jesus as being one who felt Himself sent by His Father to show men what kind of person God is, we can inquire in detail regarding the nature and purpose of this revelation. What kind of God was it that Jesus showed to men, and why did He show Him to them?

2. It goes without saying that Jesus spoke to men genuinely and frankly out of His own experience. The most fundamental thing He had to reveal to them was the most fundamental thing in His own experience, namely, that God is a Father.

In the Old Testament God is often spoken of as a sovereign or judge. In some cases He is addressed as "Father," but it is a question whether He was thought of in the Old Testament as the Father of individuals. He is called the Father of the nation and of the king. Examine the following passages, and see whether, in any of them, God appears as the Father of any individual except the king: Is. 63 : 16; 64 : 8; Jer. 31 : 9, 20; Hosea 11 : 1; Mal. 1 : 6; 2 : 10; Ps. 89 : 26; 103 : 13; II Sam. 7 : 14.

3. In God's progressive revelation of His truth certain things have been said with a steadily increasing distinctness and emphasis. It would not be surprising, therefore, if this fundamental truth of the Fatherhood of God should be found in rudimentary form in the Old Testament, it being left for Jesus and His apostles in the fulness of time to bring it out into the clear light. One of the most impressive features of God's dealing with the world and with individuals is the patience with which He adapts His revelation to the understanding of men. "I have yet many things to say unto you, but ye cannot bear them now" (John 16 : 12). One of the aims of true life is to transform truth into action so steadily that there shall be a constantly increasing capacity for the reception of more truth. This requires that one shall increasingly *act* as one who has God for his Father.

## Study V.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Second Day: Jesus the Revelation of the Fatherhood of God (concluded)

1. Over against the meagre representation of the Fatherhood of God in the Old Testament, consider Jesus' strong and constant emphasis of it. Examine Matt. 5 : 48 ; 6 : 14-18 ; 23 : 9. The expression found in these passages occurs some nineteen times in Matthew.

2. In the Gospel of John the expression "the Father" occurs more than sixty times. Examine 6 : 45, 46 ; 14 : 26 as typical passages, and state whether the expression means that God is the Father of any other than Jesus. Examine the one impressive passage in which the expression "your Father" is used, 20 : 17.

3. Jesus' daily familiar reference in the presence of His disciples to God as His Father and their Father must have made the Father a great reality to them. This is evident in John 14 : 8. They had seen Jesus to do so many mighty works that they were convinced that He might produce for them some glorious vision of the Father, like the theophany witnessed by Moses (Ex. 33 : 17-23). By a pre-concerted arrangement, perhaps, it was determined that one of their number should request this. They learned from Jesus' reply that there was no more adequate revelation of God than that which they had seen in the quiet glory of their Lord's daily life (14 : 9). That is, Jesus revealed God not merely in His teaching, but in His own *person*. They learned that God is a "Christ-like God." Read also John 10 : 30.

## Study V.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Third Day: Jesus the Revealer of the Providing Father

1. Bearing in mind that the presence of the Father was the fundamental reality in Jesus' daily experience, note the characteristic function of Fatherhood expressed in each of the following passages: Matt. 6 : 25-34; 7 : 8-11; 10 : 29-31.

2. In the Gospel of John glance rapidly through chapters 14, 15, 16 : 25-33, and record whatever you find there concerning the characteristics and functions of God's Fatherhood.

3. The explanation of the peacefulness of Jesus is found in His sense of the presence of an all-powerful, all-loving Father. His confidence that this peace could be reproduced in the disciple (John 14 : 27) rested on the conviction that there might be reproduced in the disciple a sense of the presence of the Father (John 14 : 21-23).

4. When a man realizes that the all-powerful God is his Father, so that at any moment he can say, "God is here; He is my Father," the foundations of an everlasting peace are laid in his life. It was this message that Jesus brought by word and life.

> "The very God! think, Abib; dost thou think?
> So, the All-Great, were the All-Loving too—
> So, through the thunder comes a human voice
> Saying, 'O heart I made, a heart beats here!'"
>
> Browning, An Epistle.

## Study V.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Fourth Day: Jesus the Revealer of the Seeking Father

1. In a remarkable conversation with a woman of unsavory reputation Jesus told her that God was a Father *seeking* worshippers; and in His own personal activity on that occasion He revealed the Father in actual search for one such worshipper. Read John 4 : 23, and then read the entire account of the interview, 4 : 1-42, thinking of Jesus as a revelation of His Father, and of His engrossment in this interview (vv. 31-35) as a revelation of the interest felt by His Father in the transformation of this woman into a true worshipper.

2. Notice in John 17 : 6-8 that Jesus views the Twelve as persons sought out by God and given to Him, and that in the Synoptic presentation Jesus is represented as Himself finding them and calling them to His discipleship (Matt. 9 : 9).

3. There may be some question as to whether Jesus represents God as being the Father of all men, or only of such as believe; but there is no doubt that He represents God as loving all men and as seeking to secure from them such worship as can come only from the hearts of true sons. If He is regarded as the Father of all men, then the great tragedy that fills the world is best indicated by calling many of them "lost sons of God." This expression indicates God's care for them; what He meant them to be; and the awful loss that is sustained when they fail to recognize who they are.

## Study V.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Fifth Day: Jesus the Revealer of the Seeking Father (concluded)

1. Consider to-day what is found in the Synoptic Gospels regarding Jesus as a revelation of the seeking Father. Read first Jesus' general description of His mission found in Luke 19 : 10. Then read the whole paragraph 19 : 1-10. What constitutes a man "lost" will be considered in Part III., where Jesus' conception of the disciple and his mission is discussed. For the present, consider, not what constituted Zaccheus "lost," but the sense of mission expressed by Jesus in the words of v. 10. As you read the paragraph, try to understand the actual *feeling* of Jesus as He called this man from the tree, entered his house, met his family, sat at his table, talked with him on his house-top in the cool of the evening and until the stars shone out in the sky. Consider that in all this He was giving expression to the Father seeking for a "lost son." He was "revealing" the Father (Luke 10 : 22). Read also Matt. 9 : 10-13.

2. The passage which leads most directly into the consciousness of Jesus is Luke 15 : 1-32. The passage represents Jesus as engrossed in the accomplishment of His Mission, surrounded on all sides by lost sons of God (15 : 1). Read 15 : 3-7, imagining the feeling of the shepherd during the search, at the discovery, and on the return; and noticing that Jesus attributes these feelings to God (v. 7).

Read vv. 8-10, noticing what Jesus intended to teach regarding His own frame of mind at the time.

Then read vv. 11-32, in which He seems directly to describe the feelings of God over the return of a "lost son" (v. 32). Note especially vv. 20-24.

3. It is evident that, to Jesus' mind, God was no metaphysical abstraction nor theological dogma, but a *living Father*. If one can imagine with what feelings a father would search for a lost son, then he can realize something of the feeling of the Father, which Jesus felt Himself sent to express in word and life.

## Study V.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Sixth Day: Jesus' Revelation of His Father by Mighty Works

1. In the Gospel of John, Jesus is represented as considering His mighty works to be prompted by, and expressive of, His Father's activity. Read John 5 : 2-9, 17-19; 9 : 4-7; 5 : 36; 10 : 25; 14 : 10.

2. We are accustomed to suppose that *love* and *power* are the two fundamental characteristics of God's personality. If we are right in this supposition, the propriety, or even necessity, of what we call "miracles" becomes evident. They constitute a marked expression of the *love* and *power* of God in combination. The purpose of the miracles of Jesus is in almost every case apparently, and in some cases avowedly, to relieve suffering or discomfort. They are a constant illustration of the profound statement, "The Son of Man came not to be ministered unto, but to minister." Note the evidence of this in the following instances: Luke 7 : 13 and context; Mark 7 : 34; 8 : 2, 3.

3. It is sometimes said that miracles were an aid to the faith of the first Christians, but are a hindrance to the faith of Christians to-day. It is not in place here to discuss the nature of the miracle and its relation to natural law, but simply to call attention to the fact that Jesus conceived of the miracle as a part of His revelation of the Father. We certainly do well to recognize in the moral character of Jesus the highest manifestation of supernatural power; but it is the demand of modern psychology that thought and feeling shall express themselves in *action*, and if Jesus were represented in the Gospels as making the astounding assumption that He was the revelation of God, and yet were not represented as *doing* anything unusual, anything God-like in the presence of human need, the world would hardly accept Him as a perfect revelation of God. The absence of the miracle, and not the presence of it, would constitute the stumbling-block to faith. This does not necessarily imply that Jesus performed miracles with an apologetic purpose, that is, to prove His claim. He performed them as a natural and spontaneous expression of His Father's power and love, and it is such a performance of them that gives them their apologetic value. As Dr. Fairbairn has said: "Given the Person of Jesus, and it is more natural that He should than that He should not work miracles."

## Study V.—Jesus' Conception of Himself and His Mission

*(Continued)*

### Seventh Day: Review of the Week

1. Review briefly the Studies of the week, noting what kind of person Jesus represented God to be, as far as the work of the week has enabled you to ascertain. The allusion in yesterday's Study to the power of God introduces a thought that will be more clearly brought out later, namely, the sovereignty of God. As Dr. Fairbairn has said, there is in all true fatherhood an element of sovereignty and in all true sovereignty an element of fatherhood. This is to be borne in mind as the thought underlying the Study of next week.

> "He, who from the Father forth was sent,
> Came the true Light, light to our hearts to bring;
> The Word of God,—the telling of His thought;
> The Light of God,—the making visible;
> The far-transcending glory brought
> In human form with man to dwell;
> The dazzling gone—the power not less
> To show, irradiate, and bless;
> The gathering of the primal rays divine,
> Informing Chaos to a pure sunshine!"
>
> —George MacDonald.

## Study VI.—Jesus' Conception of Himself and His Mission

(*Continued*)

### First Day: Jesus' Consciousness of Authority as a Teacher

1. In the days when Jesus was thought to be only a prophet, His most striking characteristic was a certain undisguised consciousness of authority as a teacher. He cited no other man's opinions, as did the ordinary rabbi-preachers, but spoke with the decisive conviction of direct and independent insight into truth. Read Mark 1 : 21, 22.

2. This consciousness of authority is very pronounced in His treatment of the Scriptures. His allusions to them are always reverent (cf. Matt. 5 : 18; 23 : 1-3), yet He extends and modifies their teaching with the strong, unhesitating hand of a master. Read Matt. 5 : 17, where "to fulfil" probably means "to carry on to completion," and note the conscious authority with which He proceeds to develop the commandments of Scripture in vv. 21, 22, 27, 28, 33, 34, 38, 39, 43, 44. Note especially in each case the emphatic "I say unto you" with which He supplements the Scripture statements. Note also the impressive paragraph, Luke 6 : 46-49; and read Matt. 12 : 41, 42.

3. Read Mark 10 : 1-12, and observe the summary fashion in which He sets Moses aside, and promulgates a social law that He asserts to have been in the mind of God long before Moses' day.

4. Read Mark 7 : 14-19, and note (last clause of v. 19, Revised Version) the boldness with which at one stroke He annuls the Levitical legislation regarding clean and unclean meats.

5. When He seemed to stand face to face with defeat, His confident consciousness of authority did not in the least weaken, but He said with quiet conviction, "My words shall not pass away." He described their unchangeableness in the same terms in which He had so reverently spoken of the imperishable word of God. Read Mark 13 : 31 together with Matt. 5 : 18.

History has confirmed His apparently ungrounded anticipation. Other things have "passed away," but His words "have not passed away"! They have been reproduced in many languages, and are being transformed each day into imperishable personal life, as one new disciple after another recognizes their authority.

## Study VI.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Second Day: Jesus' Consciousness of His Personal Authority

1. Jesus did not hesitate to represent Himself as having the right absolutely to control every man's life for good. Read Matt. 10: 37-39, noting His emphasis of His own personality. He is not urging devotion to a cause merely, but supreme devotion to His own person. Think the passage carefully through, and determine what there is left that can take precedence of Jesus in human thought and devotion. Sometimes this sense of His own importance became strenuous and expressed itself in language that must have seemed to the multitudes almost repellent in its intensity. Read Luke 14: 25-33.

2. Try to penetrate the consciousness of Jesus, and ascertain how He justified Himself in making these demands; what motive lay behind them; and whether they were made in an arbitrary, combative spirit. That is, What did He conceive would be the effect upon men, in case they took this attitude toward Him? What did He see in Himself that warranted any such attitude toward Him on the part of men? Read Matt. 23: 10 and the culminating statement in Matt. 28: 18.

3. Turn now to the Gospel of John, and, from your previous acquaintance with it, note any passages in which Jesus emphasizes the supreme importance of His own person, considering especially 14: 1-6. Why did it seem to Jesus as reasonable to have confidence in Him as to have confidence in God (14: 1)? Try to conceive the personal consciousness of one who could say of Himself what is said in v. 6. Inquire again, What is the motive that lay behind these assertions?

THE SONG OF A HEATHEN

(Sojourning in Galilee, A.D. 32)

I

"If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

II

"If Jesus Christ is a God,—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!"

Richard Watson Gilder.

## Study VI.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Third Day: Jesus' Consciousness of His Own Sufficiency for the Needs of Men

1. Jesus was not merely conscious of authority as a teacher and of a personal right to the affection and obedience of men, but He manifested an astonishing confidence that He was sufficient, in His own person, to satisfy the needs and aspirations of men. Read Matt. 11 : 28-30. Notice that it is in view of His consciousness of unique relationship to God (v. 27) that Jesus gives this indiscriminate invitation. He seems to be confident that no one else can give what He promises. What He promises is a life of profound restfulness, or satisfaction, and He promises it to any troubled spirit, no matter what its burdens or unresting aspirations may be. The phraseology of the passage seems to indicate that He had most prominently in mind the conscientious souls that wore the burdensome yoke of the rabbis, but the context and Jesus' general attitude toward the outcast classes show that His statement was of general application.

2. In close connection with this thought is the assurance with which Jesus looked into the hearts of certain men, and set them at rest by assuring them that their sins were forgiven. Read Luke 5 : 18-26. He does not find the man in a peaceful state of mind that leads Him to infer that he must have been forgiven, but He definitely expresses His consciousness of power to look into hearts, to forgive sins (v. 24), and consequently to give peace. Read also 7 : 36-50, noting the authoritative assurance of forgiveness.

3. In the Gospel of John, Jesus' consciousness of sufficiency to meet the needs of men is very marked. Read John 6 : 35, remembering the promiscuous character of those to whom He was speaking (vv. 5, 22-24). Read also 8 : 12, and particularly 14 : 27.

Here again try to penetrate the consciousness of Jesus, and imagine with what confident desire He looked out upon the crowds of travellers, business men, and soldiers, thronging the great world-highways that crossed and re-crossed Palestine. They were going here and there in the world on various errands. He stood looking at them, from the Galilean hill-tops, with the consciousness of being one who could afford them peace and light through His companionship.

## Study VI.—Jesus' Conception of Himself and His Mission

*(Continued)*

### Fourth Day: Jesus' Expectation of Spiritual Association with His Disciples

1. Although Jesus' death occupied a very prominent place in His thought, especially toward the end, He always saw beyond it with clear vision. His distinct predictions of death in the Synoptic Gospels always included the prediction of a resurrection. Note some of the things which He foresaw on the other side of His death, Luke 23 : 43 ; Matt. 26 : 32 ; 24 : 1, 2, 14. The most notable experience to which He looked forward was that of some kind of continued association with His disciples. His utterances on this subject could hardly have been understood by them at the time, for they did not realize that He was to die. We, reading these utterances in the light of what afterward happened, interpret them as predictions of a spiritual association. With this thought in mind read Matt. 18 : 19, 20. What did these words probably mean to the disciples, when they originally heard them ? What did they mean to the disciples, as they remembered them afterward ? What thought was in the mind of Jesus, when He spoke them ?

2. The post-resurrection utterance recorded in Matt. 28 : 20 is of great interest in this connection. At the time it was spoken the disciples had for some days, or weeks, been having occasional interviews with Jesus. What did the words probably mean to them, when they first heard them ; and what did Jesus mean by them ?

3. The statements ascribed to Jesus in the Gospel of John refer more evidently to spiritual experience. Read John 14 : 21-24. What was it about these words that so perplexed the disciples (v. 22) ? Try to put yourself in sympathy with Jesus as He stood on the verge of the great change (16 : 5, 6, 28-30), and ask yourself with what sensations and expectations He uttered such words as 14 : 21, 23, 24.

"Jesus, these eyes have never seen
That radiant form of thine !
The vail of sense hangs dark between
Thy blessed face and mine !

"I see thee not, I hear thee not,
Yet art thou oft with me ;
And earth hath ne'er so dear a spot,
As where I meet with thee."

Ray Palmer.

## Study VI.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Fifth Day: Jesus' Expectation of Judging the Nations

1. One of the most startling features of Jesus' consciousness was His conviction that He should finally judge the nations. Read carefully Matt. 13 : 36-43, and particularly vv. 41, 42, noting the possessive pronoun ; also the casual anticipation of the judgment in Matt. 7 : 22, 23. Read Matt. 16 : 27, and compare it with the statement made by Jesus before the Sanhedrin at the time of His trial, Matt. 26 : 64. The most vivid statement is that in Matt. 25 : 31-46. Read it very carefully, noting that Jesus represents Himself to be the Judge, and that it is the previous relation of the judged to Jesus that determines the result.

2. In the Gospel of John, also, Jesus is represented as confident that He will one day judge men. Note the evidence of it in 5 : 19-29. Here again it is their attitude toward Him that determines the result. The wrong attitude toward Him is its own condemnation, 12 : 46-49. Consider what is involved in the ability to judge, which Jesus was conscious of possessing. It does not consist merely in laying down the principles in accordance with which judgment is pronounced, but it involves determining whether each man, in his inmost heart, has conformed to the principles of righteousness. This is not easy to determine. A man is sometimes in doubt about himself. What did Jesus see in Himself that convinced Him that he was capable of pronouncing ultimate judgment in the case of all men ?

Jesus, even in His earthly life, had the power to bring to light the true selves of those about Him. The Samarian peasant woman, after a brief conversation with Him, hurried away to the village saying, "Come, see a man, which told me all things that ever I did." The vehement protestations of Peter did not confuse Him, or make Him hesitate. He looked straight at Peter's soul and reported it to be one that in a few hours would deny its Lord. Pontius Pilate, Roman Procurator, had thrown up about his personality the imposing outworks of official prestige and power, but Jesus pressed easily through them to the heart of the man, and found it weak and cowardly.

"For we must all be made manifest before the judgment-seat of Christ." St. Paul, Second Letter to the Corinthians.

## Study VI.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Sixth Day: Jesus' Consciousness of Sinlessness

1. It would certainly not have been like Jesus to parade His consciousness of sinlessness in the presence of sinful men. If He had such a consciousness, the evidence of it must be sought in implication rather than in direct assertion. There is no doubt that the apostles later considered Jesus to have been a sinless person. The question now is, What evidence is there that Jesus considered Himself never to have sinned?

2. Do you recall any expression of penitence or regret on the part of Jesus? His recorded prayers are few. In Luke 10 : 21, 22; John 11 : 41, 42; 17 : 1-26, is there any hint of confession? Compare in this connection the confessions of other men, Matt. 3 : 14; I Tim. 1 : 15, 16; I John 1 : 9, 10; Isa. 6 : 5.

3. The account of Jesus' temptation (Matt. 4 : 1-11), which, in the nature of the case, must have been reported to the disciples by Jesus Himself, is a record of completely victorious resistance of temptation. In the Gospel of John the representation of 14 : 30 agrees with this.

4. Consider the way in which Jesus associates His name with that of the Father in the baptismal formula, Matt. 28 : 19, and in the strange statement, Mark 13 : 32, where He classes Himself above angels. Is it fair to say that, in conceiving of Himself as appointed to judge the nations, He assumes that He is Himself above judgment?

5. His constant conception of Himself in the Gospel of John, as being in character and life a perfect revelation of the Father, indicates what in this connection?

> "But Thee, but Thee, O sovereign Seer of time,
> But Thee, O poet's Poet, Wisdom's Tongue,
> But Thee, O man's best Man, O love's best Love,
> O perfect life in perfect labour writ,
> O all men's Comrade, Servant, King, or Priest,—
> What *if* or *yet*, what mole, what flaw, what lapse,
> What least defect or shadow of defect,
> What rumour, tattled by an enemy,
> Of inference loose, what lack of grace
> Even in torture's grasp, or sleep's, or death's,—
> Oh, what amiss may I forgive in Thee.
> Jesus, good Paragon, thou Crystal Christ?"
>
> Sidney Lanier, The Crystal.

## Study VI.—Jesus' Conception of Himself and His Mission

(*Continued*)

### Seventh Day: Review of the Week

1. Review the points secured by the investigation made the past week, getting them distinctly before your mind and endeavoring to incorporate them into a mental picture of Jesus that shall be real to you. One's conception of Jesus is greatly enriched by realizing that Jesus had a real religious experience. Jesus did not move unfeelingly and officially through the range of experience discovered by the past week's study. His sense of authority, His expectation of judging men, His demand for the supreme devotion of all men, were all very real elements of His consciousness. He *felt* them all.

When all sense of artificiality is thrown off, and we come upon Jesus as a real person, speaking out of a real personal experience, the extraordinary significance of this consciousness grows upon us, and we worship with deepening awe and intensifying love.

"Beginning His work in a peasant's garb, with almost no following, He anticipated the time when His religion should become fashionable,—when men should call Him 'Lord, Lord!' and He would not know them; when His name, hardly known, or known to be despised, should become the spring of power,—the well-head of great and sweet utterances,—the name above every name, as Paul calls it,—the beautiful name, as even the stern Apostle James says, with the rare, deep tenderness of a rugged nature. Such were His claims. None other made such claims; none other claimed to stand so high, or to give so much. If these claims are untrue, can His character stand stainless? We are shut up to the old dilemma. Either he is God, or He is not good."

W. Robertson Nicoll, The Incarnate Saviour.

## Study VII.—Jesus' Conception of Himself and His Mission

(*Continued*)

### First Day: Jesus' Conception of the Significance of His Death according to the Synoptic Gospels

1. Toward the end Jesus had much to say regarding His prospective death, and spoke of it as an integral part, or even as the culmination, of His mission. The evident importance attached to it by Jesus justifies a somewhat careful study of His statements regarding it.

How early He realized that the accomplishment of His mission involved His death, we have not data for ascertaining. The earliest allusion to it in the Synoptic Gospels is in Mark 2 : 20. The idea that the Messiah must die was utterly foreign to Jewish thought. See John 12 : 34. His disciples seem never to have taken His predictions of death literally and seriously, for had they done so they would not have given up all hope as they did after His death, and would not have regarded the report of His resurrection as "idle talk" (Luke 24 : 8-11). They probably regarded His predictions of death as instances of the parabolic style of speech of which He was so fond, and, perhaps, thought that He was describing in parabolic language a brief temporary disappearance, to be followed by a sudden re-appearance in glorious form, and the long-deferred establishment of His Kingdom.

2. Note, in Mark 8 : 31, the two classes whose religious and political views were so divergent upon many points, but who were fast becoming a unit in their bitter hatred of Jesus. (The high-priestly family was the nucleus of the Sadducees, and the Scribes came largely, if not exclusively, from the Pharisees. Both parties were represented in the supreme court, or Sanhedrin, which is suggested here by the word "elders." Cf. Mark 15 : 1.)

Why were the Pharisees and Sadducees so bitterly opposed to Jesus? As a partial explanation, note the rapid development of Pharisaic opposition, and the reasons for it, presented in the four paragraphs of Mark 2 : 1-3 : 6. Read also the more political Sadducean argument in John 11 : 47-53.

"He was the enduring Christ, not only in the deep mystery of His atonement, . . . but in the lifelong pain of His days. He lived surrounded by an atmosphere of calumny and rejection. . . . There is no hatred like the hatred of religionists who fear that their system is to be overthrown, and that hatred He knew to the full."

W. Robertson Nicoll, The Incarnate Saviour.

## Study VII.—Jesus' Conception of Himself and of His Mission

(*Continued*)

### Second Day: Jesus' Conception of the Significance of His Death according to the Synoptic Gospels (continued)

1. Is there any general indication that Jesus regarded His death as possessed of greater significance than the death of any ordinary man? Read Mark 9:12; Matt. 26:54; Luke 12:49; 18:31; 24:25, 26.

2. The great question is, What significance did Jesus see in His death? In His earliest distinct statement regarding it He speaks of it in connection with, and apparently as an illustration of, a great principle of the religious life, namely, that a man must be willing to let go of the lower in order to take hold of the higher. Read carefully Mark 8:31-37. Peter was annoyed because Jesus made this gloomy prediction publicly (v. 32), for although the disciples were sufficiently familiar with Jesus' habitual parabolic form of speech to suppose that He did not mean literally what He said, still there was danger that the people might take Him seriously, and the Messiah could never hope to secure and retain a following, if He were thought to be anticipating death. An unwise use of parabolic speech had already cost Jesus a large part of His following (see John 6:52-54, 60, 66), and Peter proposes now to prevent the recurrence of such an experience. Jesus strenuously resents the interference, turns back to the crowd, and makes the still more offensive announcement that, not only is He to die, but that no one can be His disciple who is not ready to die with Him (v. 34). He warns Peter that any one who is ashamed of the statements that He makes, is in danger of failing to enter the Kingdom (v. 38). The reason for requiring this readiness to sacrifice physical life is given in the general paradoxical statement, in which there is a play on the word "life," that the condition of laying hold of the higher, spiritual life in the Kingdom is the readiness to let go of the lower, physical life (v. 35).

3. Does Jesus in this passage represent His death as something beneficial to others, or as something that He must Himself pass through in order to attain the highest life? Cf. v. 36 with Matt. 4:8-10. Consider whether the parallel rendering in Matt. 16:23 gives any hint of personal temptation and peril to Himself. Consider what was the effect upon His own personal life of Jesus' determination to sacrifice Himself.

## Study VII.—Jesus' Conception of Himself and His Mission (*Continued*)

### Third Day: Jesus' Conception of the Significance of His Death according to the Synoptic Gospels (continued)

1. We come now to a passage in which Jesus represents that His death is to be of advantage to others. Read carefully Mark 10:32-45, and state what the line of thought is that culminates in v. 45. It is evident that at this time the thought of death was much in the mind of Jesus (vv. 32-34, 38), although the unsympathetic minds of His friends were filled with very different thoughts (vv. 35-37).

2. In view of the fact that His death is distinctly the subject under discussion in this paragraph, the expression, "to give His life," is most naturally referred to death and not to spending life in the service of others. The statement is somewhat general, and it does not go into detail. The reason for this is apparent. The disciples could not yet even understand that Jesus was to die, and much less were they in a position to understand a detailed explanation of the significance of His death.

The word translated "ransom" is used in the Old Testament to designate the price paid for release from bondage or captivity, or as a substitute for the death penalty (Ex. 21:30). The figure evidently ought not to be pressed in all its possible details, as was done by the theologians of the middle ages, who regarded Satan as having a proprietary interest in men, which he relinquished upon receipt of the death of Christ as a ransom.

3. Conceive yourself, as far as possible, in the actual situation of Jesus and His disciples, and endeavor to answer the following questions: Jesus here represents His death to be in accordance with what great principle of conduct? What motive actuated Him in His readiness to die? Who are benefited by His death? From what are they freed? In answering the last question it is perhaps admissible to anticipate the representation made in John 8:34. Does the statement here in Mark enable you to tell *how* the death of Jesus serves to free men from their undesirable situation?

4. Evidently Jesus had a very keen sense of the disastrous limitations under which men lived, and of the great possibilities of development that would be theirs in case these limitations should be removed. It is our privilege to have some clear sense that He has secured for us exemption from these limitations, however imperfectly we may at present understand the character of our indebtedness to Him for doing so.

## Study VII.—Jesus' Conception of Himself and His Mission (*Continued*)

### Fourth Day: Jesus' Conception of the Significance of His Death according to the Synoptic Gospels (continued)

1. As further indication that Jesus considered His death to be beneficial to others, read Mark 14 : 22-24 and its parallels, Matt. 26 : 26-29; Luke 22 : 19, 20.

2. Notice the two figures by which He expresses His sense of the significance of His death. The first is the allusion to certain broken wafers of the passover supper as His "body." Consider all the circumstances, especially the fragments of the paschal lamb lying before them on the table, and state what there was in the situation that made Him speak of these broken pieces of bread as His "body."

3. The event commemorated by the eating of the paschal lamb is described in Ex. 12 : 1-28. Read this description rapidly, noting that the eating of the paschal lamb celebrated the sparing of the Israelites and their deliverance from bondage into liberty (Ex. 12 : 27).

4. If Jesus had the fragments of the paschal lamb in mind when He took the fragments of the broken loaf and made them symbolize His own body, it would seem that He must have thought of His body, that is, of Himself, as in some sense a sacrifice, the offering of which would be connected with the introduction of the people into liberty.

5. Certain deeper questions regarding the significance of such sacrifice arise at this point and are not answered in the text. What was the significance of the original sacrifice of the paschal lamb to the crude minds of the escaping Israelitish bondmen? What, in the eternal world of spiritual reality, is the necessity for the sacrifice of a great person like Jesus Christ? What did Jesus, with His clear spiritual vision, conceive to be the necessity for such sacrifice as He was contemplating in connection with the introduction of men into liberty? Let these questions rest in your mind, and consider whether the passage studied to-day sheds any light on them. Do not be disturbed if you are not able to answer such questions at once. Let them be among the questions that you "hang up," as Horace Bushnell said, and patiently take down from time to time for re-examination, as you wait for light upon them.

## Study VII.—Jesus' Conception of Himself and His Mission (*Continued*)

### Fifth Day: Jesus' Conception of the Significance of His Death according to the Synoptic Gospels (continued)

1. Examine the second figure used by Jesus at the paschal supper in speaking of the significance of His death. Read Mark 14:23, 24; Matt. 26:27, 28; Luke 22:20. Here Jesus speaks of His blood as "covenant blood," or, in some manuscripts, as blood of the "new" covenant. According to oriental ideas a covenant seems to have been rendered binding only after the contracting parties had in some way made use of blood. The best illustration of this is found in Ex. 24:1-8. Read this passage, noting that the altar represented Jehovah, and that the covenant was rendered operative by the application of blood to each of the contracting parties. In order to ascertain what the expression "new covenant" meant to the Jewish mind, read Jer. 31:31-34, and note the prominent place occupied by the "new covenant" in early Christian thought, as seen in Heb. 8:6-13.

2. In view of these statements, whom do you judge that Jesus considered to be the contracting parties in the covenant of which He spoke at the paschal supper? What did each covenant to the other? Note the significant last clause of Matt. 26:28, which connects the death of Jesus with the forgiveness of sin. Is there anything like this in the classic passage in Jeremiah just cited?

3. It is evident that the death of Jesus is here represented by Him as bringing men and God together in intimate covenant fellowship. It must have been a great comfort to Him to feel that by His death He was accomplishing this result for "many." Is there any hint in the passage as to *how* this death served to bring men and God together?

## Study VII.—Jesus' Conception of Himself and His Mission (*Continued*)

### Sixth Day: Jesus' Conception of the Significance of His Death according to the Synoptic Gospels (concluded)

1. There is another passage, mysteriously suggestive, which ought to be examined, though it can scarcely be said to furnish the solution of the problem, and that is Mark 14 : 32-42, with its parallels, Matt. 26 : 36-46; Luke 22 : 39-46. Read the passages, and note that the prime question here is, What was "the cup"? What was there in the experience on the cross, the anticipation of which filled Jesus with a terrified amazement and distress that, in His own language, seemed like "death" to Him (Mark 14 : 33, 34)? It hardly seems probable that such agitation as He experienced when He repeatedly fell to the ground in agonizing prayer was occasioned merely by the shrinking from physical suffering, which is indeed natural, but which many martyrs have met triumphantly. Nor does it seem likely that it was the disgraceful mode of death, which was regarded by the Jews as so humiliating (Gal. 3 : 13).

2. An examination of the crucifixion narrative shows that it was not the crucifixion itself that killed Jesus, for the crucified often lived for days and sometimes, it is said, finally died of starvation. Pilate could scarcely believe that Jesus was already dead (Mark 15 : 44). Jesus did not grow gradually weaker, but was able at the moment of death to utter a great shout (Mark 15 : 37).

3. The query then is, What was it to which Jesus looked forward with such dread in Gethsemane, which caused Him His chief suffering on Calvary, and really killed Him? If this question can be answered with any degree of satisfaction, some light may be thrown upon the question of the significance that He attached to His death. Consider this question and give the best answer you can. In this connection read carefully the account of Jesus' conduct and utterances upon the cross. Bear in mind what His attitude toward men had always been, and consider whether it affords any explanation of the mental distress that killed Him.

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! Grace unknown!
And love beyond degree!"—Watts.

## Study VII.—Jesus' Conception of Himself and His Mission
*(Continued)*

### Seventh Day: Review of the Week

1. To-day review the discussions of the past week, and summarize all that has been ascertained regarding Jesus' view of the significance of His death. Think of His attitude toward His death as a part of His own real religious experience. He lived in a world of spiritual realities, and spoke with authority to the world, because He spoke out of His own experience. This must have been especially the case in the subject under discussion, which was evidently one of supreme importance in the thought of Jesus. He did not suffer in any merely official capacity, nor merely to carry out a program in any perfunctory way, but because there was, in the nature of the case, some adequate cause for the real and intense mental distress that He exhibited in Gethsemane and on the cross.

It has become clear that in the mind of Jesus there was some connection between His experience of this distressful death and the well-being of great numbers. In reviewing the week's work sum up the evidence that Jesus perceived (1) the *fact* of such connection and (2) the *nature* of the connection.

"We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

"He died that we might be forgiven;
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

Cecil Frances Alexander.

## Study VIII.—Jesus' Conception of Himself and His Mission (*Continued*)

### First Day: Jesus' Conception of the Significance of His Death according to the Gospel of John

1. We now turn from the Synoptic Gospels to the Gospel of John. Read John 2 : 19-22, which contains Jesus' first allusion to His death, an allusion obscure and, at the time, unintelligible.

2. Read 3 : 1-15, with special attention to the last two verses. The expression "lifted up" is ambiguous and probably did not suggest crucifixion to the mind of Nicodemus. Consider whether 2 : 19, 8 : 28, and 12 : 32 indicate that Jesus Himself had in mind the crucifixion when He used the phrase. If He did, He is here presenting the significance of His death in the figure of the brass serpent in the wilderness. Read Num. 21 : 4-9. Does the statement here in John assert that there is any connection between the dying of Jesus and the eternal living of men? Does it assert anything regarding the nature of such connection? That is, does it show how the dying of Jesus serves to secure the eternal life of men?

This reference to the incident in the wilderness shows with what thoughts Jesus read the Scriptures. Just as in nature He saw everywhere suggestions of great moral truths, which He wrought into parable and illustration, so, as He read the law and the prophets, He saw many suggestions of Himself and illustrations of the significance of His activity (cf. Luke 24 : 27). Try reverently to imagine the sensations of Jesus as it became evident to Him that these statements in the Hebrew Scriptures referred to Himself as a Messiah destined to suffer.

## Study VIII.—Jesus' Conception of Himself and His Mission (*Continued*)

### Second Day: Jesus' Conception of the Significance of His Death according to the Gospel of John (continued)

1. In another passage in John, Jesus speaks of His death under the figure of the death of the devoted shepherd. Read John 10 : 1-18, noting carefully all sentences that bear upon the question under discussion.

2. The Pharisees had excommunicated an innocent man from the synagogue (9 : 34), which was a terrible disaster, practically shutting him out from all social and business life. They had assumed to be the "door" through which all who entered God's "fold" must pass. In opposition to this claim Jesus asserted that He was Himself the "door" of the sheep (v. 7). They had represented themselves to be the "shepherds," but Jesus denied their right to the title, and asserted that He was Himself the "shepherd" (v. 11). He proceeds to describe the various aspects of the relation that He as shepherd sustains to the flock of God, and in v. 11 mentions a readiness to lay down life in defence of His sheep as one of the characteristics of a true shepherd. This might seem to be no more than a mere readiness to die, but vv. 15-18 make it evident that Jesus was anticipating an actual death.

3. Note everything to be learned from this passage on the following points: What two motives led Jesus to lay down His life? What good did it do the sheep to have the shepherd die? That is, is there any hint here as to *why*, and *how*, the death of Jesus was beneficial to men?

4. This discourse of Jesus brings out with peculiar force the tender feeling that Jesus had for those for whom He died. His compassion had just been strongly excited by the peculiarly pathetic case of the man who, after long years of blindness, had been introduced into a new world of vision only to experience the spitefully brutal treatment of those who presumed to stand as shepherds over the flock of God. His compassion, so stimulated, seemed to overleap the bounds of racial distinction and, perhaps, penetrating the future, to include generations yet unborn (v. 16).

## Study VIII.—Jesus' Conception of Himself and His Mission (*Continued*)

### Third Day: Jesus' Conception of the Significance of His Death according to the Gospel of John (concluded)

1. Another impressive utterance of Jesus that seems to have a bearing upon the question of His attitude toward His death is found in John 12 : 24. Note in the context the evidence that the thought of death was engaging His mind, vv. 7, 8, 10, 23, 25, 27, 32, 33.

The figure is that of the grain of wheat, that, when buried in the earth, multiplies itself through its own death into the many grains that fill the head of a new wheat stalk.

2. What light does this utterance throw on (1) the *motive* that actuated Jesus, or (2) the *result* that He hoped to gain by His death? What was the "loneliness" that He seemed to dread? See other expressions of His desire for the society of men in John 14 : 3 ; 17 : 24. Cf. Rev. 7 : 9, 10. Why should Jesus care for the society of men?

3. Examine 12 : 32, 33 in the light of this thought. This passage pictures men attracted from all directions to the person of Jesus by the sight of His death—"redemption by attraction." What was there about the death of Christ that renders Him attractive to men?

"The cross of Christ, as if it were the glittering eye of God, has in a most wondrous way held man spell-bound, and made him listen to its strange story 'like a three years' child' who 'cannot choose but hear.' Were not the fact so familiar, men would call it miraculous. . . . We can hardly imagine what the cross then was—so different has it now become. It stood almost below hatred, was the instrument of death to the guiltiest and most servile. . . . The cross did not eclipse His name, His name transfigured the cross, making it luminous, radiant, a light for the ages, a sign of the gentleness of God."

Fairbairn, Studies in the Life of Christ.

## Study VIII.—Jesus' Conception of Himself and His Mission (*Continued*)

### Fourth Day: Jesus' Conception of the Significance of His Death (concluded)

1. We have seen Jesus presenting His death and its significance under the figure of the ransom, the paschal lamb, the covenant blood, the brass serpent in the wilderness, the dying shepherd, and the grain of wheat in the ground. Endeavor now to sum up the work of the last ten days by answering as definitely as you can the following questions: What relation did Jesus consider His death to sustain to the development of His own religious life and character? Did He consider His death to be a source of advantage to others? If so, of what advantage was it to them? *How* did it secure them this advantage?

2. There has been little difficulty in answering all these questions except the last. It is the one upon which the teaching of Jesus is the least explicit. And, indeed, as has been said before, it is difficult to see how He could have given an explicit explanation of the fact of His death to those whom He could not convince that He must die. The question must be left at this point to be taken up again in Part II, where it will be in place to inquire whether the apostles later saw more clearly the significance of His death.

3. Before leaving the subject it is proper to raise one question. The dominant thought in the mind of Jesus we have discovered to be, that He regarded His life as a perfect revelation of God. He assumed to show men in His own person what God is like. This assumption He made most clearly the night before He was crucified (John 14:9). Was it in any sense also true of Him the next morning, when He hung upon the cross suffering something far more dreadful than the pain in the palms of His hands, that whoever saw Him saw the Father? That is, can Jesus' conception of the significance of His death find a place under His general thought of Himself as the revelation of the Father?

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God:
All the vain things that charm me most—
I sacrifice them to His blood.

" See, from His head, His hands, His feet,
Sorrow and love flow mingled down !
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?

" Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all ! "—Watts.

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## Study VIII.—Jesus' Conception of Himself and His Mission
*(Continued)*

### Fifth Day: Review of Part I

1. There are now three days for the review of Part I, and for making in writing a definite statement of results. The principal questions are, Who did Jesus think Himself to be ? What did He consider to be the chief purpose of His life ? What did He consider to be the method of accomplishing this purpose ? In answering these questions do not be content with mere titles or words, but inquire always what they really meant to Jesus. Perhaps you will find it convenient to put each of these questions at the top of a blank page, and underneath to make note of all suggestions that may occur to you, in the course of the review, as possibly contributing to an answer. Out of this material you will be able to make your final statement. To-day read over Studies I-III, with a view to seeing the connection between them, and to seizing upon everything that contributes to an answer to the questions stated above.

### Sixth Day: Review of Part I (continued)

To-day read over Studies IV-VI, following the suggestions made yesterday.

## Study VIII.—Jesus' Conception of Himself and His Mission

(*Concluded*)

### Seventh Day: Summary of Part I

1. Make the best statements you can in reply to the questions asked in the Fifth Day's Study, using the material you have been gathering in the review of the last few days, and the conclusions regarding the significance of the death of Jesus recorded on the fourth day of the week.

2. We have become so accustomed to the sound of the words of the New Testament that the thought they express does not impress us as it would impress one who might hear them for the first time. The real marvel of the self-consciousness of Jesus does not appear to us, until we try in imagination to attribute His words to some other person. Select in thought the most exemplary person of your acquaintance, and imagine Him making such statements as these: "Any person who does not love me better than he loves father and mother, and who would not sacrifice his life for my sake, is not worthy of the friendship of such a person as I am." "I shall one day resurrect the dead." "I shall send out my angels into all the world to summon men to judgment." "I have sufficient discrimination to judge all men unerringly, and to send them into misery or blessedness. Their attitude toward me will be what determines their blessedness or misery." "I am an independent source of life to men, just as God is" (John 5 : 26). "I am the light of the world." "No one will ever find God except through me." "If anyone wishes to know what kind of person God is, let him study my daily life. Whoever sees me, sees God." "If any man believes in me, he can ask what he will of God, and get it." "If any man loves me and does what I require of him, God and I will dwell in his soul." Suppose that the most exemplary friend you have should, in a series of private conversations extending over a year or more, make it evident that he had such an opinion of himself as these statements indicate. What would you think of him? There are only three theories that can be held in explanation of such a man's conduct, and all three were advanced by His contemporaries, to account for the conduct of Jesus.

The first is that He was a deceiver. Read John 8 : 13; Matt. 27 : 63. To be sure He was very kind, but this must have been only to make His deception more effective. His plan was not simply to secure a Jewish Messiahship but a world-empire. It was the most

colossal case of hypocrisy, and revolt against God, known among men. He must have been in league with Satan himself (Mark 3:22). If Jesus was a deceiver, Judas Iscariot was a patriot to be classed with Washington; Pontius Pilate was an unwilling, but real, benefactor of the race; and the Jewish Sanhedrin, a body deserving to be classed with the great legislative bodies that have wrought for the liberties of men. But, strangely enough, out from this arch-hypocrite has flowed the purest religious movement that is known to men.

A second supposition, more likely to be made, is that Jesus, though a very good man, was Himself under a delusion. This view was held by some of His contemporaries, John 10:20; Mark 3:21. It could not be maintained that the delusion was a merely temporary aberration, for it was woven into the very warp and woof of His thought. These ideas mastered Him. He gave Himself wholly to them. A man who is wholly mastered by such fundamental delusions regarding himself and his mission is simply hopelessly insane. Jesus, on this supposition, becomes the world's great crazy man. On this supposition, strangely enough, Jesus' wonderful ethical teachings have to be considered as the product of a deranged mind, and all the subsequent development of the Church in the world has to be regarded as originating in the pious ravings of a fundamentally unbalanced man!

The only other explanation of the consciousness of Jesus, granting that the portrait of Jesus given us in the Gospels is trustworthy, is that He really was what He supposed Himself to be,—the perfect revelation of God the Father, the Lord and Saviour of mankind. On this supposition the astounding assumptions made by Jesus do not destroy the symmetry and poise of his personality, and they enhance, rather than vitiate, the value of His religious teaching. There seems to us no incongruity in taking the attributes of God and ascribing them to this personality presented in the Gospels. It does not offend us to hear Him say that whoever has seen Him has seen the Father, for the world has produced no conception of God that is higher, or more heartily approved by its moral sense, than that afforded by the personality of Jesus. The only possible escape from the theory that Jesus was what He is represented in the Gospels to have been is to suppose that the portrait of Jesus in the Gospels is an imaginary or exaggerated sketch, with no corresponding historical reality behind it. To consider this supposition would involve a discussion of the historicity of the Gospels, which would be out of place here. It may be said in passing, however, that such a theory does not avoid the miraculous, for there seems to be no escape from the alternative, stated long ago

by Horace Bushnell, that the literary creation of such a character as the Jesus of the Gospels would be as great a miracle as the real existence of such a personality.

3. There are various ways of stating what Jesus conceived to be His mission in the world, probably none of them adequate to the facts, because our appreciation of the significance of His character and life is as yet imperfect. Compare the following statement with the one you have already made. Jesus conceived Himself to be, in His life, death, and resurrection, a clear, adequate, and final revelation to men of God the Father; and as such, sought to attach all men to Himself in an obedient affection which, and which alone, should transform them into such sons as God desires and ought to have.

The great temptations that He so victoriously resisted, temptations commensurate with the greatness of His personality and the importance of His work, seem to have been temptations to become something that the Father was not; to be content with some other result than the moral transformation of individual men; and to attempt to secure this transformation in some other way than through the suffering that a good person must experience, when he enters into the life of a bad person, that is very dear to him, with the purpose of morally re-forming, or regenerating him.

# PART II

# THE APOSTOLIC CONCEPTION OF JESUS AND HIS MISSION

## Study IX.—The Apostolic Consciousness

### First Day: The Apostles of Jesus Christ

1. The narrative of the life and the teaching of Jesus contained in the Gospels originated with the apostles, but in the Gospels the apostles do not, to any considerable extent and avowedly, present their own views regarding the person and mission of Jesus. To ascertain what these views were it is necessary to examine the body of literature that has come down to us under the general title of the "Epistles." Most of these "Epistles" were written by busy missionaries to meet special emergencies in the life of the various churches with which these missionaries were connected. They are not, therefore, systematic and comprehensive presentations of Christian truth. Certain truths demanded by the emergency are stated with great clearness in these letters, but other truths seem rather to be casually assumed. The purpose of the study of the next few weeks will be to ascertain what the apostles thought of the personality and mission of Jesus. It is appropriate that such an investigation should be introduced by a brief consideration of the apostles themselves and the apostolic consciousness.

2. First consider briefly who they were. Read the apostolic register in Mark 3 : 13-19. What are the two qualifications for apostleship mentioned in Acts 1 : 21-26? Hard and fast lines were not drawn, for one of these requirements Paul could not meet, and yet he conceived himself to be an apostle. On what did he base his conviction that he was an apostle? Read Gal. 1 : 1; I Cor. 9 : 1, 2; Acts 26 : 15-18. The title seems also to have been loosely applied to some who had been connected with Jesus during His lifetime, and who perhaps had been among the five hundred who saw Him after His resurrection (I Cor. 15 : 6). Read Acts 14 : 14 and Rom. 16 : 7.

Certain persons in whose character Paul had not confidence seem to have claimed the title, probably on the ground of some connection with Jesus during His lifetime (II Cor. 11 : 4-18).

## Study IX.—The Apostolic Consciousness

### Second Day: The Training of the Twelve

1. It was not unusual for a rabbi to have disciples. John the Baptist was the center of a company of disciples to whom he probably gave religious instruction and to whom he certainly taught forms of prayer (Luke 11 : 1). But Jesus' relation to the Twelve seems to have been characterized by some peculiar features growing out of the unique character of His own personality and mission. The number twelve must have seemed to His critics to have a suspicious political significance during the days when He was suspected of having Messianic aspirations, and it certainly had a political significance in the minds of the Twelve. Read Matt. 19 : 28. Very early Jesus began to give them a share in His own work. Read Mark 3 : 14, 15 ; 6 : 7-13, 30. In the latter part of His ministry He withdrew to a considerable extent from the world and concentrated His attention upon the Twelve. He instilled into their minds the idea that they must make known to the nation and to the world what He was privately teaching them, although, as He fairly warned them, by doing so they would incur the dangerous hatred of which He was Himself already the object. Read carefully Matt. 10 : 24-33 ; 28 : 16-20.

2. According to the Gospel of John He encouraged them to think that the share in His own activity that He had already given them would in the future grow into something greater than even He Himself had yet accomplished. Read John 14 : 12, 13.

And yet they were slow to take in His fundamental ideas. They failed utterly to catch His idea of redemption through suffering, and, even after the resurrection, they had not discarded the conception current among their countrymen, that the Kingdom of God was a political organization of pious Jews (Acts 1 : 6). When Jesus was already under the shadow of the cross they were disgracefully quarreling over the prospective political offices in the new Kingdom (Mark 9 : 30-34 ; 10 : 32-41), and Jesus finally had to say to them that unless they ceased to be of this spirit they would enter, not into the Kingdom of God, but into the fires of Gehenna. Read Mark 9 : 43-50, noticing particularly the last sentence.

3. In spite of their slowness to perceive Jesus' fundamental ideas, His purpose for them was being accomplished. One reason for appointing them had been "that they might be with Him" (Mark 3 : 14), and they were steadily storing up impressions of His person-

ality, the significance of which they probably only partially realized at the time. They also heard Him repeat in synagogue, market, and by the sea-shore the great truths that filled His mind. Consider the significance of Mark 4 : 33, 34 in this connection. Many of these statements of truth may have been to them like words learned by children with little conception of their meaning, but destined in after years to fill their minds with real truth. Their minds in after years must often have reverted to the experiences of the days of their discipleship. It may be a true glimpse into the consciousness of "St. John the Aged" in Ephesus that some nameless poet has described:

"Oh, what holy walks we had
Through harvest fields, and desolate, dreary wastes!
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and strong
And so upbore Him. Lord, now I am weak,
And old, and feeble! Let me rest on Thee!
So, put Thine arm around me. Closer still!
How strong Thou art! The twilight draws apace.
Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

"What say you, friends?
That this is Ephesus, and Christ has gone
Back to His Kingdom? Aye, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of His garment bring back strength
To palsied limbs! I feel it has to mine."

## Study IX.—The Apostolic Consciousness

### Third Day: Consciousness of Special Connection with Jesus Christ

1. An examination of the Epistles, made with a view to understanding the apostolic consciousness and ascertaining how it must have felt to be an apostle, naturally brings to light first of all a consciousness on the part of the apostles of peculiar previous connection with Jesus. In the opening sentences of all but four of Paul's letters he formally designates himself as Jesus Christ's "apostle." Examine some of them, particularly Gal. 1 : 1. The fact that his right to the title was disputed perhaps accounts, in part, for his frequent use of it. See I Cor. 9 : 1. Note also I Peter 1 : 1 and II Peter 1 : 1. While John does not use the title in the opening sentences of I John, there is in all apostolic literature no more impressive appeal to connection with Jesus Christ as the source of the apostolic message than that found in these sentences. Read very carefully I John 1 : 1-5, noting what it is that is emphasized with three-fold repetition. To whom does the pronoun "we" in this paragraph refer? Read also 1 : 14 in the Gospel of John.

2. The more clearly the apostles realized the exalted character of the personality of Jesus, the more significant must the fact of their months or years of association with Him have seemed to them. Read, for instance, such a passage as Phil. 2 : 6-11. Conceive an apostle to be speaking these words and remembering a period in his life when the personality here described had stood by his side in the fishing-boat, hauling with him at the heavy nets, or had sat at his table, or had dropped behind the rest of the company, as they walked through the country, to talk privately with him.

"Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me. Then I gazed,
For the first time, on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle."—Anonymous. St. John the Aged.

## Study IX.—The Apostolic Consciousness

### Fourth Day: Consciousness of Commission

1. The dominant impression with which the apostles came forth from this period of association with Jesus was that of *vocation.* The word "apostle"—"one sent forth with orders"—itself implies commission. These men knew definitely what they were in the world for.

One of the most impressive features of Jesus' character had been His strenuous sense of vocation. According to the Gospel of John He spoke of Himself some forty times as one "sent." This sense of being "sent" He bequeathed to His apostles. Read John 20 : 21. The more clearly they realized the significance of His mission the more profoundly they were impressed with the reality and importance of their own.

See Paul's sense of this as expressed in I Tim. 1 : 12, 13; Gal. 1 : 1. Read also Acts 26 : 12-20. Imagine yourself conversing with Paul as he was about to enter upon some new and difficult field of work, and consider what sense he would have had of a mighty sending power behind him.

2. The careers entered upon in obedience to the apostolic appointment of Jesus they conceived to be of world-wide significance. This followed necessarily from their conception of the career of Jesus as world-wide in its significance. They had stepped out from the narrow confines of little Palestine and were now, in their own thought, the leading characters in the great world-drama. They were objects of interest even to other worlds. Note Paul's dramatic presentation of this conception in I Cor. 4 : 9.

3. What did they conceive to have been Jesus' estimate of the importance of their office as compared with that of other ministering officials of the Church? Read I Cor. 12 : 28; Eph. 4 : 11, 12. Note also that Paul classes them with Jesus Christ as constituting the foundation upon which the vast superstructure of the Church rests (Eph. 2 : 20-22). Read II Cor. 3 : 7-13 to ascertain what Paul thought of the importance of his position and work as compared with the position and work of Moses.

## Study IX.—The Apostolic Consciousness

### Fifth Day: Consciousness of Commission (continued)

1. The question arises, What did the apostles consider themselves commissioned to do? What did they conceive to be their vocation? Read the following passages, as well as any others that may occur to you, and formulate a reply. Rom. 1 : 5; I Cor. 1 : 17; 2 : 1-5; II Cor. 5 : 20; Eph. 3 : 1-13; II Tim. 1 : 11. It is not desirable at this time to attempt anything more than a general reply to this question, for the matter will come again for detailed discussion when the apostolic conception of the disciple and his mission is considered in Part IV.

2. The apostles considered the gospel as a trust committed to them by God. Read I Thess. 2 : 4. Paul sometimes spoke of certain salient truths of the Gospel as "mysteries," having in mind perhaps the "mysteries" of the Greek secret societies. These Christian "mysteries" had for ages lain concealed in the mind of God but were now revealed to the apostles, who served as God's "stewards," or administrators to disburse them to all men. With this thought in mind read Eph. 3 : 1-11, adopting the marginal reading "stewardship" instead of "dispensation" in vv. 2 and 9.

3. It follows from this conception of the apostolic commission that it carries with it a strong sense of accountability. Read carefully I Cor. 4 : 1-5. To whom did they expect to report? What would constitute a successful report? Read I Thess. 2 : 19, 20.

> "Since I, whom Christ's mouth taught, was bidden teach,
> I went for many years about the world,
> Saying 'It was so: so I heard and saw,'
> Speaking as the case asked: and men believed."
>
> Browning, A Death in the Desert.

## Study IX.—The Apostolic Consciousness

### Sixth Day: The Consciousness of Authority

1. A prominent feature of the apostolic consciousness, as it incidentally reveals itself in the apostolic writings, is a marked sense of authority. Note the evidence of this in I Cor. 7 : 8-12, where in v. 10 Paul quotes a commandment of Jesus current in the Church, and in v. 12 puts a commandment of his own beside it, providing for a case not discussed by Jesus. Read also I Cor. 14 : 37. Consider the bearing of the explicit statements in II Cor. 13 : 2, 3, 10. Compare the basis for this sense of authority afforded by such statements of Jesus as those in Matt. 18 : 18, John 20 : 23.

2. This evident consciousness of authority must have been strongly corroborated by the power to perform occasional miracles which, in at least two passages, Paul represents himself to have possessed. Read II Cor. 12 : 12; Rom. 15 : 18, 19, and compare Acts 2 : 22. The fact that they found themselves in some measure able to continue the miracle working of Jesus must have greatly encouraged them to feel that, in some measure at least, He had also delegated to them authority. Supporting this sense of authority was their fundamental consciousness of the presence of the Holy Spirit, one evidence of which indorsement they must have found in their power to work occasional miracles.

3. If this consciousness of authority ever tended to produce undue exhilaration, there was one consideration ever present in the minds of the apostles that tended to subdue and chasten them. Read Col. 1 : 24; I Cor. 4 : 9.

## Study IX.—The Apostolic Consciousness

### Seventh Day: Review of the Week

It is a most remarkable body of men that stands grouped about Jesus Christ at the beginning of Christian history. The least of their occupations at the time seemed that of authorship, but there has been no literary influence more potent than that of their writings in shaping the thought of the world. It has changed the current of civilization in many nations. Furthermore, the influence of this literature, instead of waning in the crush of books that pour from the press in our day, seems to be but just beginning. They were never before so carefully and widely studied as to-day. It is evident that Jesus, who Himself wrote no book, intended through them to bring the influence of His thought to bear upon the life of the world. This fact gives them their authority. Their authors had a unique experience with Jesus, and out of this experience, shaped and dominated by the Holy Spirit, there issued, in accordance with the evident plan of God, this literature, that is transforming the thought and life of the world.

Review the Studies of the week, and gather up what seem to you to be the principal features of the apostolic consciousness. Also answer one question closely related to the matter discussed in the Study, though not considered in just this form,—What were the principal motives that actuated the apostles in their lives of strenuous endeavor?

## Study X.—The Apostolic Conception of the Life of Jesus

### First Day: The Apostle Peter's Appreciation of the Personal Characteristics of Jesus

1. In the last Study devotion to the person of Jesus was seen to be a fundamental characteristic of the apostles. The reason for this devotion is found in the fact that Jesus possessed certain qualities that made His personality attractive. No person likes another unless he finds in the other certain qualities, real or potential, that render the person likable. After Jesus disappeared in the heavens, the Messianic conception held by the apostles must have greatly enlarged, and their reverence must have deepened. But while simple power and high position may produce awe, they do not produce affection. Affection finds its ground in attractive personal qualities. The only means the apostles had of knowing the personal qualities of their glorified Lord, now in the heavens, was their previous acquaintance with Him in His humiliation. When Zacchæus thought of the glorified Christ in the heavens, he was able to think of Him as possessing the gracious qualities that became evident when He lodged for a night in the unpopular Jericho home.

Furthermore, the significance of the death, resurrection, and subsequent glorified life of Jesus depends wholly upon the general character and nature of Him who died, rose, and lives again. This personal character and nature were revealed in the earthly life of Jesus.

2. The question, then, is, What personal qualities of Jesus do the apostles represent themselves to have found most impressive? What reply would they have given to one who asked them, What kind of person was your rabbi? The earliest apostolic allusions to the life of Jesus are found in the addresses of Peter recorded in the Acts. Read Acts 10 : 34-38, especially v. 38, and note (1) what it was in the activity of Jesus, and (2) what it was in the relation of Jesus to God, that impressed Peter most deeply. What further light is thrown on the latter point by Peter's statement in Acts 2 : 22? Also by the statement in II Pet. 1 : 16-18 (cf. Mark 9 : 2-8)?

3. What further personal quality of Jesus is seen from I Pet. 2 : 22 to have impressed Peter? What does "guile" mean in this sentence? Does I Pet. 1 : 19 have any bearing on this point? What further quality is described in I Pet. 2 : 23? Had Peter seen any instance of this? Consider also 3 : 18.

## Study X.—The Apostolic Conception of the Life of Jesus

### Second Day: The Apostle Paul's Appreciation of the Personal Characteristics of Jesus

1. It is possible that Paul may have seen Jesus in the streets of Jerusalem, but there is no positive proof of it. The statement in I Cor. 9 : 1 probably refers to the post-resurrection appearance of Jesus to Paul; and the statement in II Cor. 5 : 16 may mean that Christ is no longer to be thought of as a Jew. Yet Paul felt for Jesus a depth of personal affection such as could be produced only by the recognition of certain attractive qualities in the object of affection. Read Phil. 3 : 7-10. The query is, What had Paul seen in the life and character of Jesus that produced such affection?

2. His momentous interview with Jesus near Damascus occurred, of course, after the death of Jesus, and its consideration is not strictly in place here. However, all that Paul heard from others about the life of Jesus, he must have interpreted in the light of this Damascus experience. Several characteristics of Jesus were manifested in this interview,—a power to call to account, great patience, a large capacity for forgiveness with no trace of resentment, and strong love for men. Read very carefully Paul's account of this interview in Acts 26 : 9-18, and the summary of his impressions given in I Tim. 1 : 12-16, noting the characteristics just mentioned and any others that you find.

3. Among the few characteristics of the earthly life of Jesus that are incidentally mentioned by Paul, note the following: II Cor. 5 : 21; 10 : 1. What characteristic is specified in Rom. 15 : 3? What motive lay back of the characteristic specified in II Cor. 8 : 9. Perhaps the most distinct and yet comprehensive characterization of Jesus' earthly life found in all Paul's writings is expressed in one word that occurs in Phil. 2 : 7. What word is it? Its profound influence upon the life of Paul is seen in the fact that he uses the same word in II Cor. 4 : 5 to describe his own life. Perhaps the incident afterward described in John's Gospel, 13 : 1-11, was known to Paul, as well as the statement now found in Mark 10 : 45.

## Study X.—The Apostolic Conception of the Life of Jesus

### Third Day: Personal Characteristics of Jesus Mentioned in Hebrews

1. The references in Hebrews to the life of Jesus are more explicit than those of any other epistle. Certain scenes in the narrative of the life of Jesus seem to have appealed strongly to the quick imagination and deeply emotional nature of the eloquent author of this epistle.

2. In the study of statements made in this epistle remember that it is merely the characteristics of Jesus that are to be noted now. The larger question of the significance of His life to the life of the world will be considered on another day. Read carefully 2 : 10-18. What are the four or five personal characteristics of Jesus alluded to in the passage? What scene, or scenes, in the life of Jesus do you suppose the author had in mind?

3. Read 4 : 14-5 : 10. What are the four or five personal characteristics alluded to by the author in this passage? What scenes in the life of Jesus had the author in mind here?

4. Read also 3 : 1, 2 and determine what quality of Jesus that had impressed the author is mentioned here. Can you think of any instances in the life of Jesus that would afford ground for such a characterization of Him? Remember to record all these characteristics so that you can sum them up easily at the end of the investigation.

5. There is no more inspiring portrayal of the exalted Christ to be found in the New Testament than that which is so vividly presented in this epistle, and at the same time there is no more realistic presentation of His previous struggle with temptation and hostile opposition. Try to bring yourself to the view-point of this author, and to think of Jesus as really being to-day such an one as is described in 1 : 1-6. Then think of Him as looking back in His personal history to the experience described in 5 : 7-10.

"By His sufferings He, 'though a Son, learned obedience.' There is no implied antithesis to former disobedience. He who was 'without sin' had never to unlearn, only to learn. His humanity, while at first equipped with everything that was native to man, had to acquire whatever was acquirable. . . . Here lay the worth and meaning of His sorrow: it was His great educator. He went into it the one stainless child; He came out of it the one obedient man. He entered its school only innocent; He left it perfectly righteous."

Fairbairn, Studies in the Life of Christ.

## Study X.—The Apostolic Conception of the Life of Jesus

### Fourth Day: The Apostle John's Appreciation of the Personal Characteristics of Jesus

1. No other of the apostles came so near to the personal life of Jesus as did the one "whom Jesus loved." See John 13 : 23 ; 21 : 20. No other apostle gives evidence of looking back upon the period of earthly discipleship with such keen appreciation of what it meant to him. Read once more I John 1 : 1-4, remembering that it was probably written when the author was an aged man. In the case of this apostle, more than in the case of any other, one would like to inquire regarding the impression made by daily association with Jesus.

2. Fortunately there is one brief statement in his writings that sums up his impression. Two striking characteristics stood out as he looked back across the years at the figure of Jesus. Read John 1 : 14-17.

3. "Grace" means a fascinating, gladdening kindness, particularly kindness manifested to an inferior, or to one that cannot claim it as his right. As you remember the Gospel narrative, what actions of Jesus (1) in His personal intercourse with His apostles, and (2) in His intercourse with others, would John probably have cited as illustrations of His extraordinary kindness. See in John 13 : 1-5, especially v. 3, one incident that profoundly impressed John. Probably the instances in which John was rebuked for his own lack of "grace" would have been among the number. See Luke 9 : 49-56 ; Mark 10 : 35-45. John says that Jesus was "full" of grace. It overflowed steadily and the apostles experienced instance after instance of it (John 1 : 16).

4. The other personal characteristic, "truth," seems to mean "honesty," "genuineness." He was full not only of "kindness" but of "honesty." He could not reconcile Himself to any insincerity. Especially in religious life all sham was repulsive to Him and called out His most searching criticisms. What would John have cited as instances of this? Read especially Matt. 23 : 23-28. Note also the jealous care with which He tried to keep His disciples free from prevalent religious insincerity, Luke 12 : 1. Note also the casual comments made by John in his Gospel, 2 : 24, 25 ; 6 : 64.

5. It is this combination of fascinating kindness and unswerving candor in infinite perfection that makes Jesus a "Saviour." We live day by day under the purifying influence of an infinite personality whose kindness and honesty are to be communicated increasingly to us whom He has called His "friends" (John 15 : 15).

## Study X.—The Apostolic Conception of the Life of Jesus

### Fifth Day: The Apostolic Conception of the Significance of the Life of Jesus

1. We have thus far noted the personal characteristics of Jesus, and have now to consider what significance to the apostolic mind a life possessed of such characteristics had for the world. One recognizes the difficulty of considering the earthly life of Jesus by itself, for it is the whole career of Jesus, His life, death, resurrection and continued spiritual existence, that are represented by the apostles as significant. Some things are said, however, about each of these periods or events in His career, and a consideration of them in detail leads to a clearer understanding of the career as a whole.

2. First of all get before you the list of characteristics that have been brought to light by the study of the last four days.

3. Now endeavor to answer the question, Of what significance was the life of Jesus to the world, in the apostolic thought? Read first the Johannine view, which happens to be the most comprehensive and fundamental, as it appears in John 1 : 18. State in your own words what is here represented to be the function of the life of Jesus. Note also in this connection 1 : 14. Consider the significance of the title "Word" which John here applies to the personality of Jesus. What is the relation of the audible or legible "word" to the invisible thought? The origin of the expression "Word," or "Logos," as a title of the Messiah, cannot be discussed here. Read again I John 1 : 1-4, and then note the significant word "message" in the next verse. Read also in the same connection Heb. 1 : 1, 2.

4. The most significant fact in the history of the human race is the fact that it has been spoken to by God. God has shown Himself to be persistently bent upon saying something to men, first through prophets and then, with increasing distinctness, through a "Son" (Heb. 1 : 1, 2). When a being like God shows Himself so determined to say something to men, it must be something of importance to which it is worth while for all men to listen. Give the best answer you can out of your own personal experience to the question, What is the gist of the "message" that God has "spoken" to the world through the life of Jesus? Let this be one of the questions which you often ask with the expectation of giving a steadily enlarging answer.

## Study X.—The Apostolic Conception of the Life of Jesus

### Sixth Day: The Apostolic Conception of the Significance of the Life of Jesus (concluded)

1. Read Heb. 2 : 10-18 with a view to answering this question : In what particulars does the author represent the earthly life of Jesus to have been of advantage to men? One realizes here the difficulty of treating the life and death of Jesus separately, but endeavor now to see what the passage says about the life of Jesus, leaving its statements about the significance of His death for later study. It seems to be assumed that to do another real good you must come near to him, and establish first of all a relationship with him. How is the earthly life of Jesus represented as affording men a sense of His "brotherliness"? Read also 4 : 14-5 : 9, looking for light here too upon the significance of the life of Jesus.

2. There is one sort of reference to the life of Jesus that does not occur as frequently as might be expected. It finds general statement in such passages as I Cor. 11 : 1. What use is made of the life of Jesus in I Pet. 2 : 18-23 and 4 : 1? Does Rom. 15 : 3 refer to the spirit of Jesus' life, or to that manifested in His death? What is the particular in which imitation is urged here? The entire career of Jesus, stretching from eternity to eternity, is viewed in Phil. 2 : 5ff., but the earthly life is particularly prominent. What is the particular here in which imitation is urged?

3. It was not simply this or that personal characteristic that produced the apostolic devotion. It was their combination in perfection and proportion that led to the worship of His personality as that of God. They could say of Him, "We beheld His glory, glory as of the only begotten from the Father." (John 1 : 14.)

4. Read again I Pet. 2 : 21, 23. "When He suffered, threatened not; but committed Himself to Him that judgeth righteously." It was His sense of the Father as a real presence to whom He might then and there "commit Himself" that enabled Him to maintain perfect poise of heart, as well as of manner, before the angry and prejudiced judges all through the night of His trial. Perhaps Peter was thinking of the sad contrast presented by his own conduct through the lack of this sense when he was threatened and reviled on that same night!

## Study X.—The Apostolic Conception of the Life of Jesus

### Seventh Day: Review of the Week

Review the work of the week to-day and make its results definite. Spread out before you in written form, where you can see them all at a glance, the characteristics of Jesus' earthly life that most deeply impressed the apostles, and the significance to their minds of the fact that He had appeared on earth and lived among men for a generation.

"This is the earth he walked on; not alone
That Asian country keeps the sacred stain;
Ah, not alone the far Judæan plain,
Mountain and river! Lo, the sun that shone
On him, shines now on us; when the day is gone
The moon of Galilee comes forth again
And lights our path as his; an endless chain
Of years and sorrows makes the round world one.
The air we breathe, he breathed—the very air
That took the mold and music of his high
And godlike speech. Since then shall mortal dare
With base thought front the ever-sacred sky—
Soil with foul deed the ground whereon he laid
In holy death his pale, immortal head!"

Richard Watson Gilder, Holy Land.

## Study XI.—The Apostolic Conception of the Resurrected Christ

### First Day: The Apostolic Belief in the Fact of the Resurrection

1. It might seem natural that a study of the apostolic conception of the life of Jesus should be followed by an inquiry into the apostolic conception of the significance of His death, but the exhilarating thought of His resurrection seems first to have engaged the attention of the apostles, and their realization of the deep significance of His death came later after mature reflection.

2. The earliest testimony to the fact of the resurrection is found in the letters of Paul. Before the Gospels or the Acts had taken their present literary form, this early Pauline testimony to the resurrection was in existence. The first letter to the Corinthian church was written between twenty and thirty years after the death of Jesus. Think of some event which occurred twenty-five years ago, in order to realize how short a time elapsed between the resurrection and the writing of this letter. Now read very carefully I Cor. 15 : 1-8. Hundreds of witnesses of the resurrection were still living (v. 6). Note that this passage refers to a time earlier than the date of the letter, when Paul had preached the resurrection to them (v. 1), and that it was then a part of the generally current gospel. Also at a still earlier time than this Paul had himself "received" it (v. 3). This testimony, then, in a thoroughly authenticated document, practically unquestioned in the history of New Testament criticism, reaches back to within a very few years of the resurrection itself, possibly to the very year of the resurrection, if, as is now maintained by some, Paul's conversion occurred in the year of the resurrection. Notice also the testimony to the resurrection in I Thess. 4 : 14.

3. In addition to these specific and impressive references to the resurrection of Jesus, there is the fact that all the apostolic writers are full of exultant references to Him as a living personality. Something like a resurrection would be necessary to account for the general tone of this literature even if the resurrection were not specifically mentioned.

4. Now read rapidly the later and more detailed narrative of the resurrection contained in the Gospels, particularly the account in Luke 24 and Acts 1 : 1-11 ; also Matt. 28 : 16-20, imagining yourself as you read Luke 24, to be one of the two with whom He walked to Emmaus.

## Study XI.—The Apostolic Conception of the Resurrected Christ

### Second Day: The Apostolic Idea regarding the Place where the Resurrected Christ is

1. Jesus was to the apostles the same person that they had previously known, but the resurrection did not simply put Him back where He had been before death. Jesus' resurrection was different from the experience that made Lazarus once more a familiar figure on the Bethany streets. The personality of Jesus passed into a higher form of life, with new powers of self-manifestation. Note the new powers and perfect responsiveness of His body to spirit as seen in Luke 24 : 16-36; Acts 1 : 9; 9 : 3-5.

2. The series of post-resurrection appearances which thoroughly identified Him as the Jesus they had known before His death was terminated by His disappearance in a cloud. Something said to them at that time seems to have produced a conviction that these appearances would not be indefinitely continued, and that there would be no further appearance until He should come in judgment. The question is, Where did they conceive Him to be after this final disappearance? In order to answer this question read first the representation made by Peter in the early discourses in Acts, 2 : 24-36; 3 : 18-21; 5 : 30, 31. What is meant by "exalted," and "at (margin) His right hand"? This language is more or less figurative. What is its underlying thought? Note that it does not imply great distance or inaccessibility, 3 : 16; 4 : 10, 30; 7 : 55-60. Jesus is present as a personal object of faith, and deeply interested in His friends. See also Peter's representation in I Pet. 1 : 21; 3 : 22.

3. What is the Pauline conception as found in Eph. 1 : 19-23; Phil. 2 : 8-11; Col. 3 : 1-4; I Thess. 1 : 10?

4. See also the conception of the author of Hebrews, 1 : 1–4; 4 : 14-16; 12 : 1, 2, 22-24.

5. The conception of the Apocalypse is found in Rev. 3 : 21; 5 : 6-14. Current religious phraseology, particularly that which is figurative, slips easily from our lips and we are readily satisfied with it. Endeavor to break through the coating of words that so easily crusts over the thought. Is it possible to tell where the apostles, as indicated in the passages cited above, thought that Jesus really was? When you think of Him where do you conceive Him to be? What has become of Him since He disappeared from the earth?

## Study XI.—The Apostolic Conception of the Resurrected Christ

### Third Day: The Apostolic Idea regarding the Place where the Resurrected Christ is (concluded)

1. Another class of passages relating to the whereabouts of the resurrected Jesus needs to be considered in close connection with those studied yesterday. They are found chiefly in Paul and John.

2. State the view as it is expressed in Rom. 8 : 10; Gal. 2 : 20; 4 : 19; Eph. 3 : 17; Col. 1 : 27. The same thought is implied in the characteristic Pauline phrase "in Christ," or some one of its equivalents, which occurs scores of times and upon almost every page. See Gal. 2 : 4; Eph. 1 : 1-13; 2 : 6-10; Phil. 1 : 1, 26. Another expression of the same conception is found in Paul's representation that the church is Christ's "body," the agency through which His invisible personality objectifies itself and makes itself effective in the life of the world. Read Rom. 12 : 4, 5; I Cor. 12 : 27; Eph. 1 : 23; 4 : 12; 5 : 30; Col. 1 : 18-24.

3. Read the following references and ascertain what John's favorite words for the expression of this thought are, and to what extent they are like those of Paul, I John 1 : 3; 2 : 4, 5, 24, 28; 3 : 6, 24; 5 : 12, 20.

4. This conception, and the one considered yesterday as well, may be traced to the teaching of Jesus Himself. See Matt. 16 : 27; 28 : 20; John 14 : 23; 15 : 4; 16 : 28.

"The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave, nor the sky,
But here where men live and die;
And true the word that was said:
'Why seek ye the living among the dead?'

"Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
'Why seek ye the living among the dead?'"

Richard Watson Gilder, Easter.

## Study XI.—The Apostolic Conception of the Resurrected Christ

### Fourth Day: The Apostolic Conception of Jesus as Lord of All

1. The general Lordship of Jesus seems to have been at once recognized as involved in His exaltation as Messiah to God's right hand. Examine Acts 2 : 36; 3 : 22, 23; 5 : 31; 10 : 36. The actual recognition of His Lordship as a personal matter constituted the "belief" in Him that was urged from the first as the beginning of the Christian life. This becomes most strikingly evident in two passages from Paul, which may be cited here in anticipation, Rom. 10 : 9 (R.V.) and I Cor. 12 : 3. "Jesus Anathema" and "Jesus Lord" were probably the regular formulas for renouncing and confessing the Christian faith. It was the personal acceptance of Jesus as "Lord," that is, as the one whose right it is absolutely to control every life for its good, which constituted one a Christian. This emphasis of the Lordship of Jesus appears, not only in the discourses of Peter reported in Acts, but also in I Peter 3 : 15; 4 : 11. He is said to be Lord not only of men, but of whom besides? I Peter 3 : 22.

2. In Paul, Jesus appears also as Lord of all. Examine Rom. 9 : 5; 10 : 12, and especially Eph. 1 : 9, 10, 20-23, where different classes of angels, who seem to be mentioned by the titles currently applied to them by some in the Asian churches, are said to be in subjection to Jesus Christ. Some seem to have been inclined to classify Jesus Christ among these angels, a classification against which Paul vigorously protests in the letters to the Colossians and Ephesians. See Col. 2 : 8-10, 18, 19. Read also Phil. 2 : 9-11.

3. In Hebrews there is this same insistence that He is Lord even of the angels. Read 1 : 4-8, 13, 14; also note one clause in 1 : 2. In John the representation of Jesus' Lordship is found, among other places, in Rev. 1 : 5; 5 : 8, 11-13.

5. The form of address appropriate to the "Lord of all" is prayer, and this the apostles offered to Jesus. They had been accustomed to look to Him in emergencies during His earthly association with them, and their earliest prayers must have been a natural continuance of this practice, although His exaltation to God's right hand would naturally produce a new sense of the possibilities of prayer, and of the reverence with which He ought to be approached. For instances of such prayerful intercourse with the resurrected Christ see Acts 7 : 59; I Cor. 1 : 2; II Cor. 12 : 8, 9.

## Study XI.—The Apostolic Conception of the Resurrected Christ

### Fifth Day: The Apostolic Conception of the Relation of the Resurrected Christ to God

1. The recognition of Jesus as "Lord of all" involved an opinion regarding His relation to God. This relationship is nowhere definitely discussed in extant apostolic literature, and the thought of the apostles must consequently be gathered from incidental allusions and habits of speech.

2. Notice first the way in which the names of God the Father and of Jesus Christ are associated. Examine each of the following passages, and see whether they afford any material for answers to these questions: What have God the Father and Jesus Christ in common? What do they do together? Is either subordinate to the other? What is the relation that exists between them? Look up enough of the following references, taken from the different types of apostolic teaching, to see their general character: I Peter 1 : 1, 2; II Peter 1 : 1, 2; Rom. 1 : 7; I Cor. 1 : 3; 6 : 11; II Cor. 1 : 2; 13 : 14; Gal. 1 : 3; Eph. 1 : 2; Heb. 13 : 20, 21; II John 3, and elsewhere.

3. The Greek word translated "Lord," like the German word "Herr," is applicable, as a term of respect, to both men and God. This word is used of Jesus in the New Testament just as it is applied to Jehovah in the Old Testament, and just as the New Testament writers themselves apply it to Jehovah. Cf. Acts 9 : 1, 15, 17 with 2 : 39, 47. Cf. I Cor. 2 : 8; 4 : 4, 5 with 2 : 16. Examine Heb. 1 : 8-12 and ascertain to whom the language is applied there, and to whom applied in its original context, Ps. 45 : 6, 7; 102 : 25-27.

4. Note now more especially the relationship expressed in many places, of which the following may serve as illustrations: Rom. 15 : 6; I Cor. 1 : 9; II Cor. 11 : 31; Eph. 1 : 3; I Peter 1 : 3; and also Rom. 1 : 4, 9; Heb. 1 : 2; John 1 : 14; I John 5 : 5; II John 3.

## Study XI.—The Apostolic Conception of the Resurrected Christ

### Sixth Day: The Apostolic Conception of the Relation of the Resurrected Christ to God (concluded)

1. The most distinct and fundamental expression of the relation of Jesus Christ to God the Father is found in Paul, Hebrews, and John, though in none is there any attempt at such metaphysical statements as were called for later, and as appear in the various creeds of the Church.

2. God is represented by Paul as doing things in some immediate way through Jesus Christ, or, more profoundly still, as making some immediate and complete manifestation of Himself through the personality of Jesus Christ. What manifestation of God is said to be made in Rom. 8 : 38, 39? In a certain sense, God's love expresses itself through the life of the disciple, but Jesus Christ is one in whom the love of God reaches, not the few who can be touched by the limited influence of one ordinary human being, but everybody; not for a little while, and under certain circumstances, and in an imperfect degree, but always, and everywhere, and perfectly. Jesus Christ is capable of expressing all that the heart of the Father can feel. See also Eph. 3 : 18, 19.

Paul thinks of God as having great reserves of kindness, far surpassing anything yet experienced by us, which will be drawn upon in the ages to come. Note in Eph. 2 : 7 through what personality God is planning to show this kindness.

The strongest Pauline expression of intimate relationship between "God the Father" and His Son, Jesus Christ, is found in the first clause of Col. 1 : 15. Read it carefully, with its context, which will be considered later. The Greek word translated "image" denotes, not an accidental similarity, but such a connection between the two as is implied by the word representation, or manifestation. The same expression is found also in II Cor. 4 : 4, where it is coupled with a beautiful expression (4 : 6), perhaps suggested by Paul's experience near Damascus. See also the strong expression in Col. 2 : 9.

3. Language of equal strength appears in Hebrews. Read carefully Heb. 1 : 2, 3. What four expressions here describe the relationship?

4. We have already seen that John regards the earthly life of Jesus as a manifestation of the Father (John 1 : 14, 18). This relationship he doubtless thought of as persisting in the case of the resurrected Christ. The idea of inseparableness, however, is the one that is the most conspicuous in the statement made in I John. Read carefully 1 : 3; 2 : 23, 24; and 4 : 15 compared with 5 : 12.

## Study XI.—The Apostolic Conception of the Resurrected Christ

### Seventh Day: Review of the Week

Review the work of the week, and state, as definitely as the facts enable you to do, where the apostles thought their invisible Friend to be; what they conceived His position and influence in the universe to be; and what they conceived His relation to God to be. In doing this put yourself, as far as you can, in the place of an apostle, living for the time being in an apostle's world of ideas and sensations, with an apostle's remembrance of past fellowship with Jesus, an apostle's present experience of His presence, and an apostle's inspiring outlook. Bear constantly in mind that all we find in the apostolic literature is the expression of a very real experience; that these authors are real men, reporting their own fundamental convictions and experience. What statements in the teaching of Jesus would furnish ground for these apostolic conceptions?

"Lead me, yea lead me deeper into life,
This suffering, human life wherein thou liv'st
And breathest still, and hold'st thy way divine.
'Tis here, O pitying Christ, where thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men,
And in the raging mart. Oh! deeper lead
My soul into the living world of souls
Where thou dost move.

"But lead me, Man Divine,
Where'er thou will'st, only that I may find
At the long journey's end thy image there,
And grow more like to it. For art not thou
The human shadow of the infinite Love
That made and fills the endless universe!
The very Word of Him, the unseen, unknown
Eternal Good that rules the summer flower
And all the worlds that people starry space!"

Richard Watson Gilder, Credo.

## Study XII.—The Apostolic Conception of the Resurrected Christ (*Continued*)

### First Day: The Apostolic Conception of the Resurrected Christ as Saviour and Judge to Come

1. The apostles had known Jesus to be a person with a strenuous sense of purpose, who lived a busy, though peaceful and unhasting life. "We must work the works of him that sent me, while it is day" (John 9 : 4), was an utterance characteristic of His spirit. The apostles must have felt that this one, so purposeful and with such vast reserves of power for the execution of His purposes, would not now remain inactive. The question for consideration is, What did they conceive Him to be doing, or getting ready to do?

2. His dominant interest, before His death, had been His peculiar conception of the Kingdom of God. The apostles soon discovered that this was still the uppermost thought in His mind after the resurrection (Acts 1 : 3). Their first thought of Him, therefore, in His heavenly career was that He was one bent upon establishing the Kingdom of God as He had conceived it. This involved doing two things, saving and judging. He would soon return to judge the world, and introduce the glorious and triumphant phase of His already developing Kingdom; but, in the meantime, He was saving men from such conduct as would necessarily be reprobated in a judgment conducted in accordance with His standards of conduct. Trace this great conception in Peter's early preaching as recorded in Acts 2 : 19-21, 37-40; 3 : 19-23; 4 : 12; 5 : 31; 10 : 42, 43. See also in Acts Paul's similar representation that Jesus is Saviour and future Judge, Acts 13 : 38-41; 17 : 30, 31. Tracing the conception further in the thought of Peter, see how it appears in I Peter 1 : 7, 13; 4 : 13, where "revelation of Jesus Christ" refers to His coming in judgment.

3. Note also the constant recurrence of this conception in Paul, particularly in his two earliest letters, those to the Thessalonians, I Thess. 1 : 9, 10; 2 : 19, 20; 3 : 13; and 4 : 13-5 : 11, with its presentation of the comforting (4 : 13-18) and warning (5 : 1-11) aspects of the situation. When the Christians in Thessalonica were in great distress because of persecution, note the conception of Christ that Paul presented to them in II Thess. 1 : 3-10. This coming in immediate judgment he seemed to think might occur soon, although not until certain things, that had not occurred at the time of writing, should happen. These events are alluded to in the obscure (to us, but not to the Thessalonians, v. 5) second chapter of II Thess. Read II Thess. 2 : 1-12.

## Study XII.—The Apostolic Conception of the Resurrected Christ (*Continued*)

### Second Day: The Apostolic Conception of the Resurrected Christ as Saviour and Judge to Come (concluded)

1. Trace still further in Paul this picture of the resurrected Christ as Saviour and Judge to come, that filled the hearts of the apostles with unfailing hope and zeal. It is an ever-present thought, liable to crop out incidentally in the beginnings and ends of letters, as I Cor. 1 : 7, 8 ; 16 : 22 (margin). It appears as a practical motive for every-day righteousness, II Cor. 5 : 9, 10 ; and for honesty in the heart, Rom. 2 : 16. See also Rom. 13 : 11-13 ; Phil. 1 : 6-10. The most inspiring hopes of Paul's great soul centered in this event and its consequences, Phil. 3 : 13, 14, 20, 21 ; Col. 3 : 1-4 ; Titus 2 : 11-13.

The same conception appears in Heb. 9 : 28 ; and in I John 2 : 28 ; 3 : 2 ; Rev. 1 : 7 ; and elsewhere.

2. It remains to see whether any more specific answer can be given to the question, What did the Apostles consider that Jesus, the Saviour and Judge to come, was doing in order to save men? How was He spending His time in the interval before the coming? Within ten days after His disappearance He gave His apostles evidence that His sympathetic eye was upon them in their new career. Compare Acts 1 : 4, 5 with 2 : 33. This apostolic sense of co-operating with an all-powerful, though invisible, personality is constantly evident in the book of Acts ; also in the striking apostolic picture presented by the writer of Mark 16 : 19, 20. More specifically, He is represented as spending His time in developing the characters of His disciples. Personal association with His disciples engages His attention. Read the following statements, asking in the case of each, what output of personal energy on the part of Jesus, Paul has in mind : Phil. 1 : 6 ; 4 : 13 ; II Cor. 12 : 8, 9 ; Gal. 2 : 20 ; perhaps also Eph. 2 : 10.

3. The reception of, and association with, the spirits of dead believers is also represented as constituting a part of the occupation of Jesus. *What actually happened* when Jesus "received Stephen's spirit" (Acts 7 : 59)? See also Paul's vivid sense of this in II Cor. 5 : 8 ; Phil. 1 : 23 ; I Thess. 4 : 17.

4. Jesus is also represented as superintending the general extension of His Kingdom into new territory on the large scale of the world, Acts 16 : 6-10, especially v. 7.

## Study XII.—The Apostolic Conception of the Resurrected Christ (*Continued*)

### Third Day: The Apostolic Conception of the Resurrected Christ as Priestly Intercessor

1. In endeavoring to ascertain the apostolic conception of the occupation of the resurrected Christ there is one form of activity to be noted that is mentioned in Paul, Hebrews, and John. Postponing the consideration of John for a little, read the following passages, and state what it is: Rom. 8 : 34; Heb. 7 : 25. Make the best answer you can to the following questions: What is it to intercede, or to act as advocate? For whom do these passages represent Him to be interceding? With whom does He intercede? Why does He need to intercede?

Doubtless we should understand the situation more readily, if we were trained in the priestly conception with which the Jews were so familiar. It runs through much of the letter to the Hebrews. As the Jewish high-priest went into the small inner room separated by a heavy curtain from the rest of the temple, to appear before God in behalf of his people, so Jesus is said in Hebrews to have passed into the heavens as a great High-Priest. Read especially 4 : 14; 5 : 10; 6 : 18-20. The ideal high-priest is one who sees and loves both men and God. He realizes the weakness, the sin and shame of men, and sympathizes with them. He recognizes also the holiness and love of God. He is one by whom the confessed sin of penitent men is brought up before the forgiving love of God. The resurrected Christ then is represented as a Priest in whom penitent men and God come together. Is this because God needs some one to persuade Him to be kind to penitent sinners? What is the implication contained in Heb. 5 : 4-6 and 1 : 1-3 on this point? Notice the eternal character of the relationship as described in 7 : 25.

2. Turn now to I John 2 : 1. Note, in the margin, that the word here translated "Advocate" is the one translated "Comforter" in John 14 : 16. The purpose of the advocacy of intercession is made more evident here than in Hebrews. Note the specific case here mentioned that would call for advocacy.

John evidently does not consider this "advocacy" as necessary to mollify God, for he here calls God a "Father," and in 4 : 7-10 he makes it evident that the love of God is the original and fundamental fact in his thought, back of, and energizing, all that Christ does.

This also is the view of Paul, Rom. 5 : 8 ; 8 : 38, 39 ; and of the author of Hebrews, 1 : 1-3. Christ does not have to seek God out, and persuade Him to lay aside any reluctance to come forward and deal mercifully with men. He is, rather, the one in whom God has come far out to find men. When Christ represents us before God, He is doing what the Father longs to have done. It is an advocacy before a friendly court.

3. We need steadily to emphasize in our thought the present reality that lies back of these words of the apostle. They are not mere vacuous figures of speech. Jesus is actually spending time on us. There is a real output of the personal energy of Jesus being made for you while you read these words.

Paul felt daily interest in every member of his churches. As his hands mechanically wove the tent cloth, his thoughts were far away in Antioch, or Thessalonica, or Ephesus. "There is that," he said, "which presseth upon me daily, anxiety for all the churches. Who is weak and I am not weak (in sympathy with him) ? Who is made to stumble (into sin), and I burn not (in sympathetic imagination scorched by the same fiery temptation that burned him) ?" (II Cor. 11 : 28, 29.) We may say that, in some way of which Paul's experience was but a faint and troubled suggestion, the great God-filled personality of the resurrected Christ is pressed upon daily by the weakness, perils, and sins of those in many lands who look to Him as Saviour and Friend. The first words of His endless intercession were spoken on the earth, and have come down to us, in order that we may form from them a conception of what is now being offered for us. Turn for a moment to John 17 : 20-24.

## Study XII.—The Apostolic Conception of the Resurrected Christ
(*Continued*)

### Fourth Day: The Apostolic Conception of the Resurrected Christ as Sustainer of the Universe

1. There appears in the apostolic literature a somewhat startling conception, different from anything we have heretofore considered. The resurrected Christ has been seen to be the Supreme Person, under God the Father, in the moral universe; but He now appears as sustaining relations of fundamental importance to the physical universe. Read carefully the last clause of Col. 1 : 17, and note the marginal rendering of "consist." The first clause of the verse describes an activity not exercised in the post-resurrection period of His existence, and will be considered next week. The last clause seems to say that it is due to the personality of the resurrected Christ that the physical universe remains in order, that particles of matter cohere, that the force of gravity remains steady, that the planets are kept in their orbits, the seasons in their succession, and the rivers running to the sea. This new thought is not so remote, as it at first seems, from the conception of Christ as supreme in the moral universe. His supremacy in the moral universe consists in the fact that He is the manifestation of God, and it is not unnatural to expect that He should also be the manifestation of God in His relation to the physical universe.

Notice also the statement in the end of Col. 1 : 16 that all things have been created "unto," or "for," Him. Think of the world in its geological ages as being prepared for the use of Jesus Christ and His Kingdom. Compare with this the statement of Jesus, that the meek shall inherit the earth (Matt. 5 : 5). Read also Eph. 1 : 10.

This means more than simply to get a title to the earth as so much real estate. In the broadening of our ideas under the influence of scientific discovery, we see that it is the earth with all its unfolding resources that is to become the heritage of those who accept the conception of civilization advocated by Jesus. All electrical inventions, all the results of industrial enterprises, all worthy creations in art and literature, find a place in the great plan of God that sums up all things in Christ. All infinite designs find their ultimate end in the use Christ will make of them in blessing the humanity He redeems.

2. Turn now to Hebrews and note the first half of 1 : 3 and its context.

## Study XII.—The Apostolic Conception of the Resurrected Christ (*Continued*)

### Fifth Day: The Apostolic Conception of the Significance of the Resurrection of Jesus

1. We have discovered, in some measure at least, the apostolic conception of the resurrected Christ. We have seen what sort of person it was before whom the apostles worshipped, and from whom they drew their inspiration. We need now, in conclusion, to ask definitely what significance they saw in the fact of the resurrection and exaltation of Jesus.

2. The particular point of significance naturally first recognized by the apostles seems to have been that found in all the early discourses recorded in Acts. See Acts 2 : 23, 24; 3 : 15; 4 : 10; 5 : 30; 10 : 40; 13 : 29, 30; 17 : 31. This appears also in I Peter 1 : 21; and in Paul, Eph. 1 : 19, 20. The resurrection was God's act. Jesus had stood unwaveringly for a certain ideal of Messiahship; for a certain conception of the Kingdom of God and of righteousness; and ultimately for an unmistakable emphasis of Himself as Messiah. In consequence of His steadfast adherence to these ideals He was put to death. What inference regarding these ideals do the apostles draw from the fact of the resurrection? See Rom. 1 : 4 in this connection.

3. Closely related to the above is the use the apostles constantly made of the resurrection in their argument for the Messiahship of Jesus based on the Hebrew Scriptures. Under the instruction of Jesus, given after His resurrection, they made a discovery of something in the exegesis of the Hebrew Scriptures that none of the rabbis had found out. Read Luke 24 : 25-27, 45-47. The result of this instruction is seen in the use they proceeded at once to make of the Scriptures in the presentation of their case. See Acts 2 : 24-32. It is seen in its simplest form in the report of Paul's argument made in the Thessalonian synagogue. (Acts 17 : 2, 3.)

## Study XII.—The Apostolic Conception of the Resurrected Christ
(*Continued*)

### Sixth Day: The Apostolic Conception of the Significance of the Resurrection of Jesus (concluded)

1. The resurrection of Jesus was not only God's indorsement of Him and His ideas, and His identification as the Messiah of prophecy, but it was also a source of profound encouragement to men. Read Rom. 4 : 25. What is the connection here alluded to by Paul between the resurrection of Jesus and God's declaration of the penitent believer's righteousness? Consider the friendly and encouraging attitude that Jesus had taken toward penitent publicans and sinners during His lifetime, for instance, toward the woman mentioned in Luke 7 : 36-50. What significance, according to Paul's thought, would the resurrection of Jesus have for her, when she first learned of it?

2. It is also naturally regarded by the apostles as a demonstration of the possibility of life after death. Read I Cor. 15 : 12-18, noting that the expression, "the resurrection of the dead," would be more accurately translated, a "resurrection of dead persons." Read also II Tim. 1 : 9, 10.

3. The resurrection of Jesus, regarded as a pledge of the believer's resurrection, will be considered in Part IV, but here attention may be given to Peter's interesting allusion to the subject in I Pet. 1 : 3-5. Peter's thought about the resurrection must have been largely influenced by his own experience in connection with it. Remember the remorse and despair occasioned by his denial of his Lord (Mark 14 : 72), and consider whether there is any hint here in I Pet. 1 : 3-5 of the effect produced upon him by the resurrection. Remember also the distrust of himself, occasioned by his failure to live up to his confident protestation (Mark 14 : 27-31), and consider whether it is alluded to in v. 5. Why is it called a "living hope," and how did the resurrection of Jesus Christ serve to produce it?

"In that tomb, the gloomiest earth had known, because the grave of the Holiest known to earth, a torch had been lighted that made sable death luminous, and forced from him his dread secret, translating it into Resurrection and Life. And so there was set under the weak but wishful feet of hope, no instinct of the human heart, or inference of the human reason, but the strong rock of historical yet eternal fact—the Person of the risen Christ."

Fairbairn, Studies in the Life of Christ.

## Study XII.—The Apostolic Conception of the Resurrected Christ
(*Concluded*)

### Seventh Day: Summary of the Last Two Weeks

Review the work of the past week, and then write out a few statements that shall express the conclusions you have reached as a result of the last two weeks of study. These conclusions will perhaps be best stated in reply to the following questions: In how large a sphere do the apostles regard the resurrected Christ to be working? What power has He? What is His relation to God? To men? What is His dominant aim, and what is He doing to accomplish it? In what respects is the hopefulness of humanity increased by the resurrection of Jesus?

There is a remarkable statement made by Paul in I Cor. 15 : 24-28. It represents Jesus as the great Champion of Humanity, contending with all Humanity's foes, and gaining the victory over even the strongest and the deadliest. The vision of Paul, the seer, penetrates to a point where this great Defender of Humanity shall have redeemed it from the power of all its enemies and brought it back to the Father. Then, when the Father has His own again and the Redeemer's work is done, the Redeemer and those whom He has redeemed will wait before the Father for some new task worthy of themselves and of the inexhaustible resources of God. But beyond this far point no prophet's earthly vision has penetrated.

## Study XIII.—The Apostolic Conception of the Eternal Christ

### First Day: The Apostle Peter's Conception of Christ as Pre-existent

1. We saw in the last study that the apostles thought of their Lord as living a life that would never end. He was alive for evermore. There is also evidence, to which we now turn, that they thought of Him as having existed before He appeared on the earth as Jesus, Son of Nazarene Mary. When, or by what process of thought, they reached this conception may more properly be considered after the conception itself has been examined.

2. In the early apostolic discourses recorded in Acts there are no explicit allusions to the pre-existence. As has been seen, they are largely concerned with the fact of the death and resurrection of Jesus, and the salvation that is to be had through penitent faith in Him. The apostles, at first, were so absorbed in the thought of a glorious salvation to come that their natural attitude was facing the future, rather than looking into the remote past.

3. In I Peter there are possible allusions to the pre-existence of the Christ. It is necessary to discriminate between allusions to His pre-existence and to God's foreknowledge of His earthly existence. The first reference is I Pet. 1 : 11. Read the context, 1 : 3-12. Does the expression "Spirit of Christ," mean the Holy Spirit, or does it designate the personality of Christ? If the latter, what thought does it show to have been in the mind of Christ during his pre-existence? Consider also 1 : 20, reading its context, 1 : 13-25. Does the word "manifested" imply a previous existence?

4. If you find in these references indications that Peter conceived of Jesus as having existed before His appearance on the earth, try to imagine how such an idea must have affected his thought of the relationship that he had sustained to Jesus during His earthly career. Did it give any new meaning to the earthly life of Jesus?

## Study XIII.—The Apostolic Conception of the Eternal Christ

### Second Day: The Apostle Paul's Conception of the Pre-existent Christ

1. The authenticity of four of Paul's epistles has been practically unquestioned in all the history of criticism. These four are Romans, I Corinthians, II Corinthians, and Galatians. We are first to examine these and see whether they contain allusions to the pre-existence of Jesus. Paul's epistles were generally written to meet special emergencies. They, therefore, emphasize such truths as are serviceable in meeting the given emergency, and the scant allusion to, or complete omission of, any truth not connected with the emergency does not warrant one in supposing that the author does not hold that truth.

2. Read Rom. 8 : 3 and its context, and consider whether any thought of pre-existence is implied in the word "sending." The word itself certainly does not necessarily indicate it, as is evident from John 1 : 6. It is fair to consider, however, whether the whole expression, "sending Him in the likeness of sinful flesh," suggests the idea that He had previously existed in some other likeness than that of sinful flesh. The same question arises in connection with Gal. 4 : 4 and its context. Can the expression "sent forth" be fairly taken to imply that He was sent forth from some place of previous existence? These expressions in Galatians and Romans need to be interpreted in the light of more explicit statements found in the Corinthian letters.

3. Examine next the two letters to the Corinthians for traces of this view. Read I Cor. 8 : 6 and its context. What is meant by "all things" being "through" the Lord Jesus Christ, especially in connection with the statement that all things are "from" God the Father? Does this read like a common current saying? If so, it reflects not simply Paul's own view, but the view current among the Christians of the time. In the Authorized Version, I Cor. 15 : 47 was a sentence in point here. But many manuscripts omit the words "the Lord," in which case the reference may be to the heavenly type of man rather than to Jesus. II Cor. 8 : 9 seems an unmistakable assertion of Jesus' pre-existence, and its "ye know" assumes that the pre-existence of Jesus is a truth commonly accepted among the Christians at this early date. In what did His richness and poverty consist? What light does this passage throw on the aims and motives that prevailed in the life of the pre-existent Christ?

## Study XIII.—The Apostolic Conception of the Eternal Christ

### Third Day: The Apostle Paul's Conception of the Pre-existent Christ (continued)

1. Another casual, though very explicit and beautiful, allusion to the pre-existence of Jesus is found in a letter written by Paul from a Roman prison to the Christians in Philippi. Read at least as much of the context as Phil. 1 : 27-2 : 11, in order to see the rare beauty of the passage in its setting. Paul portrays here in strong, bold outline the eternal career of Jesus, with the universe as a background. The career is pictured in three stages. Jesus appears first upon the high plateau of His pre-existence, then in the deep valley of His humiliation, and finally again on high, carrying with Him the adoration of the universe. Read vv. 6-11 with this thought in mind, and noting also the four or five steps down into the depths of His voluntary humiliation. Be sure to read this passage in the Revised Version. What does the passage state or imply (1) regarding the kind of existence possessed by Christ Jesus before His appearance on earth; (2) regarding His relation to God; (3) regarding His dominant aim and motive, that is, What was the "mind" of Christ Jesus that Paul desired to see reproduced in the Christians of Philippi?

"He has come! the Christ of God
Left for us his glad abode;
Stooping from his throne of bliss,
To this darksome wilderness.
He has come! the Prince of peace;
Come to bid our sorrows cease;
Come to scatter with his light
All the shadows of our night.

"He the mighty King has come!
Making this poor earth his home;
Come to bear our sin's sad load;
Son of David, Son of God!
He has come, whose name of grace
Speaks deliverance to our race;
Left for us his glad abode;
Son of Mary, Son of God!"

Horatius Bonar.

## Study XIII.—The Apostolic Conception of the Eternal Christ

### Fourth Day: The Apostle Paul's Conception of the Pre-existent Christ (concluded)

1. A still more explicit, though less beautiful, statement regarding the pre-existence of Jesus is found in the letter to the Colossians. There had come to Colosse certain teachers, professedly Christian, but fatally out of accord with the fundamental truths of the gospel. They apparently believed in gradations of angels, called "thrones," "dominions," "principalities," "powers," etc., that were intermediate between the absolute God and created matter, and by some one of whom they believed the defiling contact with matter involved in creation to have been experienced. Somewhere in this series, as a subordinate personality, they proposed to place Jesus Christ. Against this view, as well as against some other views held by them, Paul entered vigorous protest. Read, for instance, 1 : 15-20; 2 : 8-10, 18, 19. Here for the first time Paul had occasion to speak directly of the pre-existence of Jesus, and he does so with great force in 1 : 15-17. Read it carefully. The expression, "first-born of all creation," has been much discussed. It is held by some to mean that Christ was the first created being. The grammatical construction does not necessitate this interpretation, and the interpretation, "first-born over all creation," is grammatically justifiable and seems necessitated by the context in vv. 16, 17. The word "first-born" in this latter interpretation indicates rank, as it does when used of David in Ps. 89 : 20, 27, and asserts nothing regarding His classification among created beings. In vv. 16, 17 Paul explicitly puts Him outside the class of created existence.

2. This passage does not bring out the moral characteristics of the pre-existent Christ so clearly as does the passage in Philippians, but it throws new light upon the character of His activity. What does it represent Him to have been doing in the ages before His appearance upon the earth? What was His relation to God?

## Study XIII.—The Apostolic Conception of the Eternal Christ

### Fifth Day: The Conception of the Pre-existent Christ in Hebrews

1. Notice the clause in Heb. 1 : 1-3 that describes the activity of the pre-existent Christ. Observe also that in 1 : 10-13 words, used in their original context to describe the creative activity of Jehovah, are here applied to the "Son" Jesus Christ. The Church had evidently come to think of Jesus Christ as an eternal manifestation of the Father. In His earthly life, death, and resurrection it had been perfectly clear that He presented Himself as a manifestation of the Father. As soon, therefore, as the apostles came to regard Him as having existed before His earthly life, they naturally thought of Him as having been always the one through whom God manifested Himself. In His earthly life He had evidently been manifesting God as a Redeemer. God had worked through Him to redeem men. The conviction was natural that, when God created the worlds, He did it also through the same agency, namely, through the personality of His Son.

2. The author of Hebrews seems also to represent the pre-existent Christ as having had connection with God's people during the centuries of their history that passed before He appeared upon the earth. In his argument for the superiority of Christ to Moses, 3 : 1-6, note the two sentences, one of which attributes the founding of the Jewish nation, or "house," to Jehovah, and the other of which attributes it to Christ.

"Let us remember the pregnant import of this passage [Col. 1: 15–17], in which the Son is revealed to us as Cause, Head, and Goal of the created Universe. How much it has to say to us! For one thing, it binds both 'worlds,' the seen and the unseen, the material and spiritual, into one, under one Head. And this is a precious gain when our hearts fail us on the border-line between the two. For another thing, it sanctifies 'Nature' to us, and makes its immeasurable heights and depths at once safe and radiant with the Name of Jesus Christ. It connects the remotest æon of the past with Him. It connects the remotest star detected by the photographic plate with Him. It bids us, when we feel lost in the eternity of space and time, fall back upon the Centre of both; for that Centre is our Lord Jesus Christ, who died for us. In Him they hold together. He knows all about them; the mystery of space, the mystery of time,

great to us, are no mysteries to Him. Looking on Him, and then on the beautiful but awful sky of stars, we can say with the poet,

> 'Spirit, nearing yon dark portal at the limit of thy human state,
> Fear not thou the hidden purpose of that Power which alone is great,
> Nor the myriad world, His shadow, nor the silent Opener of the Gate.'

With another, whose harp rung still truer to the eternal things, we can rejoice to think that

> 'All things are under One. One Spirit, His
> Who wore the platted thorns with bleeding brows,
> Rules universal Nature.'

With His Name the traveller can rejoice in the glories of mountain, forest, and flood, worshipping not nature but Christ its Cause and End; Artificer of the landscape, while He is Saviour of the soul. With that same dear Name the explorer of physical secrets can consecrate his laboratory, remembering that Christ is the ultimate law of compound and cohesion, while He is the Saviour of the soul.''

H. C. G. Moule, Colossian Studies.

## Study XIII.—The Apostolic Conception of the Eternal Christ

### Sixth Day: The Apostle John's Conception of the Pre-existent Christ

1. The apostle John's clearest statements on this subject are found in the prologue to his Gospel. In this prologue there appears one called "The Word," or "Logos." Read carefully 1 : 1-18 and see whether John regarded "The Word" as the pre-existent Christ. This prologue has many interesting features, but the points upon which to concentrate attention in this discussion are these: What does it represent to have been the relation of the pre-existent Christ to God? What did He do? What were His dominant aims and motives? Note how suggestive the opening sentences here are of the opening sentences in Genesis, and that the work of creation attributed in Genesis to God is here, as in Paul and Hebrews, attributed to the pre-existent Christ. Consider whether the presentation made in this prologue warrants the statement that John considered the personality known in human history as Jesus Christ to be, in the various stages of its existence, an eternal manifestation of God the Father. Is there ground for supposing that he thought of the Father as having eternally expressed Himself through the Son?

2. This is not the place for an extended discussion of the origin of the expression "The Word," or "The Logos." It is used here as if it were a common term among those for whom this Gospel was prepared. In the Old Testament the expression, "The word of the Lord," frequently describes the message of Jehovah to His prophets. In Is. 55 : 11 there is a poetic personification of the Word, and perhaps a more highly developed personification in the apocryphal book, the Wisdom of Solomon. In the Talmud there is a tendency to regard the "Memra Jahveh," or "Word of Jehovah," as a real personality. Entirely separate from Hebrew usage is the occurrence of the expression "The Logos" in Greek philosophy. These two streams of thought, the Hebrew and the Greek, came together in the thought and literature of the Alexandrian Jews of the first century, and by one of them, the learned Philo, the term was freely used. There is some indication that this Alexandrian thought was influential in Asia Minor. If so, the expression may have been seized upon by the Christians as an appropriate designation for the pre-existent Christ, particularly because of its Old Testament association. "Our Lord Jesus Christ is the *true* Logos," they would say. The expression occurs also in I John 1 : 1, and in Rev. 19 : 13.

## Study XIII.—The Apostolic Conception of the Eternal Christ

### Seventh Day: Summary of the Week

1. Gather up as usual the main results of the week's study. What is the evidence that the apostles thought of the personality, called in history Jesus Christ, as having existed before appearing upon the earth? What had been His relation to God, and to the universe? What had been His personal character?

2. It has been noticeable that the apostles do not discuss the process by which the pre-existent Christ entered humanity. The Johannine representation is simply that He "became flesh," and the Pauline statement of this transition, represents Him as "emptying Himself," "taking the form of a servant." Neither is there any attempt made to discuss metaphysically the relationship between the Father and the pre-existent Christ. This question, and others like it, are legitimate and have been much discussed in the history of Christian thought, but there is need of careful discrimination between the statements of the apostles themselves and the conclusions that are more or less legitimately drawn from their statements.

3. It would be interesting to try to trace the intellectual and spiritual processes by which the apostles, and apparently the Church in general, reached this exalted conception of the pre-existent Christ. The conception of the resurrected Christ as Lord of all must have been felt almost to necessitate a belief in His pre-existence. To suppose that a man who had been in existence but a generation should be supreme in the universe may have seemed to them an untenable position. Also, the thought of Him as one who was a perfect manifestation of God must have been felt to involve something eternal in the manifesting personality. Possibly in some circles pre-existence was a part of the Jewish Messianic conception. The most definite source of the idea seems to have been certain statements of Jesus Himself, preserved for us in the Gospel of John. Perhaps fully as influential as these few utterances was Jesus' general conception of Himself, as the apostles after mature reflection under the guidance of the Holy Spirit came to understand it.

4. The value of a personal relationship consists in the character of the persons related. As one comes into sympathy with the apostolic conception of the personality of Jesus, he becomes conscious of the infinite significance of a daily life of deepening acquaintance with Him.

## Study XIV.—The Apostolic Conception of the Significance of the Death of Jesus

### First Day: The Early Conception Presented in Acts

1. The consideration of the apostolic conception of the death of Jesus has been postponed until this time, because it seems probable that the apostles were not in a position to realize the significance of the death until they realized who it was that died. It is not to be supposed, of course, that they gave no thought to the significance of His death until they had attained the high conception of His personality which has been revealed in the last few studies. In the nature of the case so startling a phenomenon as the death of the Messiah must have necessitated thought as soon as it occurred, and the increasing realization of its significance must have kept pace with their deepening sense of the exalted character of the Messiah.

2. The discourses contained in the Acts present the death of Jesus in two aspects: as a proof of the wickedness of His countrymen, and as a fulfilment of prophecy. Read 2 : 23; 3 : 13, 14, 18; 8 : 32-35; 13 : 27-29; 17 : 2, 3.

The death of the Messianic claimant had seemed to His disciples to be the absolute defeat of their expectations. But after His resurrection He went through the Hebrew Scriptures with them, and showed them a new discovery in exegesis. To their glad surprise they learned, what the rabbis seemed never to have noticed, that the death of the Messiah was predicted by the prophets. Read Luke 24 : 25-27, 44-46. The exhilaration of spirit occasioned by this discovery seems to have been so great that there was no disposition to raise the reflective query, Why did God plan to have the Messiah die?

3. Possibly Paul's first reported address is meant by the author of Acts to exhibit an allusion to the thought, so characteristic of the Pauline letters, of connection between the death of Jesus and the forgiveness of sin. Consider whether 13 : 38 warrants this supposition. Acts 20 : 28 gives a clear hint of the Pauline conception of the significance of the death; but these words were spoken many years after the crucifixion and after the letters to the Thessalonians, Galatians, Corinthians, and Romans were written.

## Study XIV.—The Apostolic Conception of the Significance of the Death of Jesus

### Second Day: The Conception of the Significance of the Death of Jesus in I Peter

1. In I Peter there are certain statements regarding the significance of the death of Jesus that mark an advance on the views held by Peter, according to the Acts, at an earlier period. It is noticeable that the two most complete statements in the epistle are incidental, being introduced to illustrate and enforce the necessity on the part of Christians of enduring undeserved suffering patiently. It is assumed by Peter in this appeal to the example of Jesus that his view of the significance of Jesus' death is the one generally current among his readers. In order to note this preliminary point, read rapidly 2 : 18-25 and 3 : 8-18.

2. Taking the passages up in detail, note first in 1 : 10, 11 the continuance of the view characteristic of the Petrine discourses recorded in Acts.

Read next 1 : 17, 18, and note in its context, vv. 13-16, the practical purposes of the allusion to Jesus' death. The figure here is that of "redemption," a figure full of meaning in the earlier life and literature of the Jews, as well as in the civilization of the first century. What does "redeem" mean in this statement? "Redeemed" from what? "Redeemed" by what or whom? The allusion to the blood of the "lamb without blemish and without spot" indicates that the author has in mind the passover offering. Read Exodus 12 : 5, and note in vv. 21-28 the original significance of the passover offering. Probably Peter remembered Jesus' own allusion to His death under the figure of the passover lamb. See Mark 14 : 23-25; and Study VII, Fourth Day. Does the statement of Peter enable you to tell *how* the death of Jesus serves to "redeem"?

3. Read next 2 : 24, 25, noting that Peter evidently has Is. 53 : 5-7 in mind. Notice the marginal reading (R.V.), "carried up our sins in His own body to the tree." What thought do you suppose to have been in Peter's mind when he used these words? Is it at all like that presented in the figure used by Paul in the last clause of Col. 2 : 14? What advantage does Peter conceive himself to have experienced in the death of Jesus? Does he explain how the death of Jesus secured this advantage? What light does 3 : 18 throw upon these points?

Notice also the allusion to purification through the blood of Jesus in 1 : 2.

## Study XIV.—The Apostolic Conception of the Significance of the Death of Jesus

### Third Day: Paul's Conception of the Significance of the Death of Jesus

1. It is not feasible to attempt an exhaustive examination of all the Pauline allusions to the death of Jesus, but those that are most clear and typical may be segregated for consideration. The great prominence of the subject in the Pauline literature, and the meagre discussion of it in the book of Acts, tempt one to imagine that Paul was the first to see in the death of Jesus something more than the mere fulfilment of Messianic prophecy, and to ask what purpose it served in the economy of God. Many of the Pauline allusions to the death of Jesus, however, seem to assume that certain of his views regarding it were already current in the Church; and if, in I Cor. 15 : 3, "received" means received from Christian teachers, as the following verses seem to indicate, then we have explicit testimony to the fact that the death of Jesus had been connected in Christian thought with the sin of men, before the conversion of Paul, and so, of course, long before the date of his earliest extant letters.

2. The only allusion to the significance of the death of Jesus that occurs in either of the Thessalonian letters is in I Thess. 5 : 9, 10. Consider what the expression "died for us," or "with reference to us," meant to Paul.

3. In the letter to the Galatians which, if the South Galatian theory regarding its readers be accepted, was written either just before or soon after those to the Thessalonians, several strong and picturesque expressions occur. The intense spirit, which characterizes the entire letter, is particularly evident in its allusions to the death of Jesus.

Notice the striking clause in the introduction, 1 : 4. Does this clause refer particularly to the death of Jesus, or to His entire earthly career? Notice the recurrence of the clause at the end of 2 : 20. Does the context, vv. 20, 21, indicate that the phrase is particularly descriptive of the death? If so, what does Paul mean when he says that Jesus Christ in death "gave himself in behalf of me," or "with reference to our sins" (1 : 4)? In other words, What advantage do these words represent Paul to have experienced from the death of Jesus?

These questions are more easily asked than answered. One purpose served by them is to make it evident that various answers may be given, and that these answers constitute the so-called "theories of the

atonement." A part of the difficulty seems to be that one does not find himself competent to reproduce Paul's point of view. He does not know with what intellectual and spiritual presuppositions Paul looked at the subject. Two things are perfectly clear, and they are that Paul regarded the death of Jesus as an expression of the love of Jesus (2 : 20) and the grace of God (2 : 21) ; and that Paul felt it to be because of the death of Jesus that he had entered into a new life of great blessing.

With these thoughts in view read the other impressive passage, 3 : 13, 14, noting that Paul's phraseology here is determined by that of the quotation. What advantage is here (v. 14) represented as coming to the believer through the death of Jesus? Does Paul here explain how the death of Jesus serves to confer this advantage?

"He, like no other one that ever lived on earth, has borne the sins of the world. But Christ's sin-bearing was not a separate thing, having its significance wholly within itself. It was not a service of his own offered to God who had no share in it. Here, as everywhere, God was the original and Christ the Word. Christ's sin-bearing was the expression of God's. As God's hatred of sin and God's Saviour-heart found expression in Christ, so in Christ did the fact of his eternal sin-bearing find announcement and illustration. The sufferings of Christ were the true representative symbol and proclamation of what goes on perpetually in God. From them God wishes the world to learn that sin is put away only through the redemptive suffering of holy love, which he himself is gladly bearing, and which Christ, his representative and expression, endured before the eyes of men."

"In seeking to save us Christ offered and submitted himself to endure the closest contact with the moral evil that he abhorred ; to feel all the grossness, selfishness, blindness, ingratitude, violence, of the sinful hearts of men ; to live, love and labor and see no adequate result or return ; to be regarded with indifference, suspicion, contempt or abhorrence by those whom he was living for ; to be despised, rejected and murdered by those over whom he yearned in undying affection ; to suffer the shame of a criminal's position and the agony of a disgraceful death ; to die with scarcely a soul firmly believing in him, and so to seem utterly defeated in his effort to reach the heart of mankind."

Clarke, An Outline of Christian Theology.

## Study XIV.—The Apostolic Conception of the Significance of the Death of Jesus

### Fourth Day: Paul's Conception of the Significance of the Death of Jesus (continued)

1. The letters to the Corinthian Church are largely concerned with practical details of church life, and contain only incidental, though highly significant, allusions to the death of Jesus. Note the outspoken emphasis laid by Paul upon the crucifixion in I Cor. 1 : 13, 17, 18, 22-24; 2 : 2. Paul sees a connection between the death of Jesus and the new life of the individual believer. Notice the expression "crucified for you" in I Cor. 1 : 13; and the equally significant clause in I Cor. 8 : 11. It is equally clear that this connection is in view of the wrong-doing of the individual, I Cor. 15 : 3. I Corinthians seems to have been written near the time of the passover festival, when all yeast, or "leaven," was scrupulously removed from the Jewish house, which fact leads Paul to speak of Christ as the Christian's passover sacrifice, I Cor. 5 : 7, 8.

In I Cor. 11 : 24 it is evident that Paul saw in the Lord's Supper a commemoration of Jesus' death and its consequences in the life of the believer. He saw in it also "covenant blood" (I Cor. 11 : 25) which Jesus had so emphasized. Cf. Study VII, Fifth Day.

2. In II Cor. 5 : 14, 15 there are presented the motives that actuated Jesus in His submission to death, the connection of His death with the new life of believers, and the attitude toward Jesus appropriate on the part of those benefited by His death. Read the passage carefully. There appears here also (in the R. V.) a Pauline conception already expressed in Gal. 2 : 20, namely, that the personality of the believer is so closely united by faith to that of Jesus that he may be said to have shared Jesus' death, resurrection, and new life. This closeness of relationship on the part of Jesus is described in striking language in the first clause of II Cor. 5 : 21, and, on the part of the believer, in the second clause. God was in Christ making an effort to get sinful men back to Himself (vv. 18, 19), and went so far out after them, and so deeply down into their situation, that Christ suffered death like a sinner, and suffered it on their behalf (v. 21), or gathered them up into His death (v. 14, R. V.; Gal. 2 : 20). Here again we come upon the old question, Does Paul explain *how* it was in their behalf?

## Study XIV.—The Apostolic Conception of the Significance of the Death of Jesus

### Fifth Day: Paul's Conception of the Significance of the Death of Jesus (continued)

1. The letter to the Romans contains an exposition of certain phases of Paul's gospel more systematic and complete than appears elsewhere. There reappears here the general view that Jesus died "for us," and because of our sins. Read carefully 4 : 25 ; 5 : 6 ; 8 : 32 ; 14 : 15. The death of Christ is said to be an expression of God's love (5 : 8), and to be an arrangement of God for getting us back to Himself (5 : 10).

2. The nearest approach to an explanation of the significance of the death of Jesus that is found anywhere in the Pauline letters appears in 3 : 21-26. Read the paragraph, adopting the marginal reading "righteous," instead of "just," and "account righteous," instead of "justify." Paul is stating his great doctrine of so-called "justification by faith," namely, that whoever "believes in" Jesus, that is, accepts Him as the unquestioned Lord and Saviour of his life, is accounted by God "righteous," that is, rightly related to God and men. His submission of himself to Jesus necessarily involves his purposing to love God supremely and his neighbor as himself. This "accounting the believer righteous" involves the forgiveness of his past sins, and such association of him with the Holy Spirit as tends to keep him from habitual sin in the future (chap. 8).

The statement here made is that it is *in view of the death of Jesus* that God "accounts righteous" him who believes in Jesus. The death of Jesus is something that exhibits God as acting "righteously" in now "accounting righteous" him who believes in Jesus, and in having forgiven penitent sinners in previous ages. Read carefully vv. 24-26. In this aspect of the situation the death, or "blood," of Jesus is represented as something "propitiatory" (v. 25), that is, as something that enables God to treat the penitent sinner "propitiously," or kindly.

While this approaches an explanation, the fundamental question still arises, Does Paul explain *how* the death of Jesus enables God to be righteous and pronounce righteous him who has faith in Jesus?

3. Paul's conception of a spiritual intimacy between the disciple and his Lord, so close as to involve sharing His death and resurrection, appears also here, in 6 : 1-11.

## Study XIV.—The Apostolic Conception of the Significance of the Death of Jesus

### Sixth Day: Paul's Conception of the Significance of the Death of Jesus (concluded)

1. The later letters of Paul contain reminiscences of the conception of the significance of the death of Jesus which has been discovered in the earlier letters. They do not, with a single possible exception, add anything to this conception.

See the general allusion in Eph. 1 : 7; its application to the non-Jewish element in the Asiatic churches, 2 : 13; and to the combination of both the Jewish and the non-Jewish Christians in one body, 2 : 16. In 5 : 25 a familiar expression appears.

2. The thought of the letter to the Colossians is very similar to that of Ephesians. Note the high view of the personality of Christ in 1 : 15-19, and the consequent significance of the death of this exalted personality in vv. 20-22. The bloody cross becomes central in the universe, a peace-making agency whose influence is felt in both heaven and earth.

In 2 : 14 the condemning ordinances of the Mosaic legislation with their penalties are figuratively represented as crucified, that is, as annulled in the case of the believer by the death of Jesus.

3. In Phil. 2 : 8 and 3 : 10 certain phases of the Pauline thought appear. What is the force of the word "wherefore," 2 : 10? See also I Tim. 2 : 6 and Titus 2 : 14.

"Let us take another long look upwards at this blessed Son of the Father's love, Cause and Corner-stone of the Universe, visible and invisible, Head of the Church, giving law to His Body, and giving it also a law-fulfilling power. Behold Him; He is Tabernacle forever of the eternal Plenitude, Bearer in His Incarnation of God-head itself, and therefore infinite Fountain for us of every resource which we need for life and holiness. And then let us make haste again to the foot of the Cross. Let us see this most mysterious Being nailed there with nails, and crowned with thorns, and torn by the Roman lance; a dying, agonizing human frame yielding up a disembodied human spirit. And let us measure by such a Death, demanded, exacted, endured, accomplished, the immensity of our need as sinners, and the immensity also of the reconciliation which is now for us—not to make, but to take. To Him be glory." H. C. G. Moule, Colossian Studies.

## Study XIV.—The Apostolic Conception of the Significance of the Death of Jesus

### Seventh Day: Review of the Week

Gather up the points discovered during the week in such a way as to show what significance the early disciples saw in the death of Jesus, as indicated in the discourses in Acts; what Peter's conception of it was, as seen in I Peter; and what Paul's conception of it was.

The following questions may help you to make a summary: What do they conceive to have been Jesus' motive in submitting to death? What motive led God to allow His Christ to die? Of what advantage is it to men that Christ died? How is it of advantage to men that Christ died?

"We need, in this day of deepening insight, increasing labor, and heavier-pressing burden of the soul,—now, more than ever, we need to know a God who is not only above us, but also with us and for us. A God who is willing to suffer with His suffering children; a God who Himself freely pays the greatest price that ever can be paid for the vindication of the holy law of life and the redemption of mankind from evil; a God whose sacrifice is *the* Atonement, taking away the sin of the world, covering alike the transgressions of the ignorant and the degraded and the deeper offences of the enlightened and the privileged, and giving to all who repent a sure pledge of Divine forgiveness and help—to believe in such a God is peace and courage and a new hope for the world. Where shall the men of to-day find this Immanuel, this present, sympathizing, suffering, redeeming Love?

"On the Cross of Calvary this God is revealed, crowned with thorns and enduring death for our sake."

Henry Van Dyke, The Gospel for a World of Sin.

## Study XV.—The Apostolic Conception of the Significance of the Death of Jesus

(*Continued*)

### First Day: The Conception of the Significance of the Death of Jesus in Hebrews

1. The Jewish element in the early Church seems not to have realized that their acceptance of Jesus' Messiahship involved the abandonment or alteration of any of the regular forms of Jewish worship. To their minds the Messiah was the one under whom the sacrificial system and all the temple ritual would be perfectly administered. The beautiful temple and its splendid ritual seemed even more sacred to them than to the orthodox Jews. It was, therefore, a great source of distress and perplexity to them to see that, under the direction of the converted rabbi, Saul, the non-Jewish element in the Church, which had no special interest in these sacred forms of worship, was far outnumbering the Jewish Christians. The Christian Church was coming to be a body largely made up of persons who were indifferent to that which was sacred to the devout Jew. As a further source of distress, the little Jewish minority found themselves sorely persecuted by their orthodox fellow-countrymen, and at times, apparently, excluded from participation in the temple worship which was so dear to them (Heb. 10 : 13, 14). In this serious crisis, shortly before the destruction of Jerusalem according to one view of the date of the letter to the Hebrews, God raised up an eloquent man who had once viewed the situation from their present standpoint, but who had found a way out of his perplexity; a man who had found a way of discarding Mosaism, and yet regarding it as a divine system which had been rightly reverenced for centuries. He proposed to show the Jewish element in the Church that the revelation of God through Jesus Christ, while it was the legitimate outgrowth of that through Moses and the prophets (Heb. 1 : 1-4), was of an incomparably higher, more glorious order, and was intended entirely to displace Mosaism. He proposed to bring the Jewish Christians into the same liberty in which Paul had already established the Gentiles.

He took up the great features of the Jewish system of worship and showed that there is something in Jesus Christ that corresponds to them, but so greatly surpasses them as properly to displace them. His argument necessarily was adapted to the needs of those whom he was seeking to relieve, and, in some of its details, does not im-

press the modern Christian, untrained in Jewish habits of thought and feeling.

2. The priestly character of the view of the work of Jesus is seen in the expression "purification of sins," found at the very beginning, 1 : 3. The first discussion of the significance of the death is found in 2 : 9-18. The author has been asserting that the Messiah is superior to angels, a contention entirely unnecessary for those holding our high view of Him, but very necessary in the case of the Jews. The author feels that the death of the Messiah will seem to his readers a point of inferiority to deathless angels, and therefore proceeds to explain the reasons for His death. In vv. 9, 10 what is represented as the consequence of death-suffering in the career and character of Jesus Himself? "Perfect," or "complete" (v. 10) in what particular?

What allusion is there in v. 9 to the effect of Jesus' death-suffering upon the character and career of others? Vv. 11-13 seem to be a parenthetical justification of the use of the word "sons" in v. 10. Then in vv. 14-17 there follows a more explicit statement of the reason for the Messiah's death. It is necessary to remember that this is an explanation adapted to those whose thought of the Messiah, and of the religious life in general, was somewhat narrow and meager. The author's thought will be brought out by two or three questions: How did the death and resurrection of Jesus bring to naught the power of the death-inflicting devil? Furthermore, even though Jesus did pass through the experience of death unharmed, how did that fact prove that anyone else could do the same? That is, what assumption, expressed in the context regarding the relation of Jesus to His disciples, underlies the statement made in v. 15?

It is not quite clear whether the author thinks of the word "propitiation" (v. 17) as applicable to Jesus' death, or to His whole priestly administration. In either case, what does the word mean here? The thought of v. 10 needs to be constantly borne in mind. The priest is not a kindly disposed person who succeeds in making God share his kindly feeling, for the priest and all his propitiatory measures are an appointment of God Himself, who is bent on "bringing many sons unto glory."

3. The author's great fundamental thought is that Jesus in the largeness of His heart has called us "brothers" (v. 12), and means what He says. He feels toward us like a "brother." He who has "sat down on the right hand of the Majesty on high" (1:3) is one of us.

## Study XV.—The Apostolic Conception of the Significance of the Death of Jesus

(*Continued*)

### Second Day: The Conception of the Significance of the Death of Jesus in Hebrews (concluded)

1. The aim of the author of Hebrews, in his further discussion of the death of Jesus, is to show, in a fashion suited to the habits of thought of those addressed, how the death of Jesus displaces various features of the Jewish sacrificial system. The force of his method of argumentation is appreciated only when we realize that these readers had been trained from childhood to reverence rites and ceremonies of the Mosaic ritual that may seem artificial to those unacquainted with their significance.

2. Read 7 : 26-28, which occurs in a section (4 : 14-7 : 28) devoted to showing that Jesus is a priest superior to the Levitical priests, and so intended to displace them. In the last clause of v. 27 an anticipatory allusion is made to the fact that He is a priest who sacrifices Himself. This thought is developed in 10 : 1-18, which represents Jesus as the supreme and final sacrifice. It is difficult to discern all the thought among various classes of people that underlay the different forms of sacrifice, but it seems clear that sacrifice was in general understood to be a way in which a penitent man might draw near to God.

3. The high priest had to have blood when he entered the sacred inner chamber of the temple (9 : 6-8); Jesus with His own blood appeared before God and eternally displaced the high priest (vv. 11-14). The familiar thought that Jesus' blood may be regarded as covenant blood re-appears here in 9 : 15-20; 10 : 29; 12 : 24; 13 : 20.

4. Underneath all this symbolism, so helpful and significant to men trained in Jewish habits of thought, the dominant idea of the author is discerned in his exhortations, and perhaps most distinctly in 10 : 18-25. "Let us draw near!" (v. 22) is the dominant note. Jesus in all His activity, and especially in His death, is regarded by the author as one who brings men and God together.

5. The motive that actuated Jesus in His submission to death is referred to in 12 : 2. Every person needs an adequate motive. The greater the personality, the ampler must be the motive. What was there in Jesus' vision of the future that produced within Him a "joy," in comparison with which the shame of the cross seemed unworthy of mention?

## Study XV.—The Apostolic Conception of the Significance of the Death of Jesus

(*Continued*)

### Third Day: John's Conception of the Significance of the Death of Jesus

1. Read I John 1 : 7 and note what is mentioned as the effect of the death of Jesus upon the believer's life. Is there anything in the context (vv. 5-10) that shows what John means by "cleansing from sin"? The expression seems necessarily to involve a reformation in personal character. Is there, then, anything in the context which shows how this righteous personal character is secured? Consider whether there can be any true forgiveness that does not seek the reformation of the wrong-doer. Does the paragraph explain what connection there is between the death of Jesus and the reforming forgiveness of God? Notice the less figurative statement in 3 : 16, and the phase of the death which John there had occasion to emphasize.

2. Note the word that occurs in 2 : 2 and 4 : 10. Jesus' death is not specifically mentioned here, but in the light of 1 : 7 and 3 : 16 there seems little doubt that the death is intended. If it is God whose action is rendered propitious by the death of Jesus, note clearly that there was nothing in the death of Jesus, according to John's thought, that increased the love of God, for John in this sentence represents the death of Jesus to be an expression of the love of God. The death of Jesus may have been something that in some way made it suitable for God to adopt certain gracious measures in dealing with men, but it evidently was not needed to affect God's disposition.

> "The very God! think, Abib; dost thou think?
> So, the All-great were the All-loving, too,—
> So, through the thunder comes a human voice
> Saying, 'O heart I made, a heart beats here!
> Face, my hands fashioned, see it in myself!
> Thou hast no power, nor may'st conceive of mine,
> But love I gave thee, with myself to love,
> *And thou must love me who have died for thee!*'"
>
> Browning, An Epistle.

## Study XV.—The Apostolic Conception of the Significance of the Death of Jesus

(*Concluded*)

### Fourth Day: Summary of the Apostolic Conception of the Significance of the Death of Jesus

1. Turn to Study XIV, Seventh Day, and apply the last four questions suggested there to the work of the last three days.

2. It has become evident that in the apostolic thought, as in the teaching of Jesus, the death of Jesus stands in some vital connection with the saving of men from wrong to right character. The apostolic writers do not hesitate to say, "He died for us." Certain statements seem distinctly to imply that God's infinitely gracious treatment of men is in view of the death of Jesus, though all the apostolic writers take care to emphasize the fact that God's love for men was the sending power behind the loving life and death of Jesus. They all proclaim the *fact* that the death of Jesus serves to bring God and men together. None of them, it seems, attempts to give a philosophical *explanation* of the fact. Perhaps this was one of the things that Paul had in mind when he said, "Now I know in part" (I Cor. 13 : 12).

The Church has inherited this problem from the apostles as a subject for reverent contemplation. The results of such contemplation appear in various "theories of the atonement," all of which doubtless have contributed something to the ultimate solution, no one of which has proven finally and wholly adequate. This is what we should expect, for it has become increasingly clear in the history of Christian thinking that the suffering death of Jesus is in no sense a spectacular or superficial phenomenon, but that it is a real revelation of the very heart of God. To understand fully the significance of the suffering of Jesus, therefore, is to understand the inmost heart of God. Human thought has not reached the point where it is equal to this. Doubtless in the ages to come men will see with clearer and more sympathetic vision into the heart of God; but perhaps there will always remain mysterious depths in the heart of God, to a further penetration of which the contemplation of the suffering death of Jesus will still be essential. The cross of Christ, even in eternity, may not be an object of merely historic interest, but an eternal source of the better understanding of God.

## Study XV.—Review of Part Two

### Fifth Day: Review of Studies IX, X, XI

Remember that the theme of Part II is "The Apostolic Conception of Jesus and His Mission." The questions to be asked are, Who did the apostles think that He was? What was, is, or is to be His chief business? Glance rapidly over Studies IX, X, XI, and make any notes that will contribute to your final reply to these questions.

### Sixth Day: Review of Studies XII, XIII

Go rapidly over Studies XII and XIII according to the suggestions made yesterday, and recall the summary of Studies XIV and XV.

### Seventh Day: Summary of Part II

1. Write out in a brief paragraph your general statement of the apostolic conception of Jesus and His mission.

2. The impression made upon one by the study of the apostolic literature, is that the apostles had been profoundly influenced by a Great Person. Even if there were no Gospels, it would be evident that a Great Person had lived and was conceived to be still living, for in this literature we find a body of men worshiping Him; and conceiving themselves to be in daily, vital association with the object of their worship. "Christ liveth in me" is their calmly ecstatic statement. They regarded the Great Person as an eternal manifestation of God; as the One through whom God brought all things into existence, in whose gracious man-life and divine death-suffering He came close to sinful men to make them righteous, and by whom God's endless Kingdom of redeemed men will be brought to consummation. This Great Person is at once God at His clearest and man at his best.

Therefore, the real character of every individual, his attitude toward God and men, is revealed by his attitude toward this Great Person. The purpose of the apostles was by personal testimony to bring this Great Person before every man.

> "It shall be
> A Face like my face that receives thee; a Man like to me,
> Thou shalt love and be loved by, forever: a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!"
>
> Browning, Saul.

# PART III

# JESUS' CONCEPTION OF THE DISCIPLE AND HIS MISSION

## Study XVI.—Jesus' Conception of Men as Potential Disciples

### First Day: Jesus' Interest in Men

1. In the two preceding Parts of the book we have considered "Jesus' Conception of Himself and His Mission," and "The Apostolic Conception of Jesus and His Mission." We come now naturally to "Jesus' Conception of the Disciple and His Mission." Such a study needs to be prefaced by a study of Jesus' attitude toward men in general.

2. One of the most striking characteristics of Jesus was His wonderful interest in men. His apostles are upon record as impressed by the effect produced upon Him by the sight of crowds of men, an effect doubtless revealed in the expression of His eye and face, as well as in word and action. Read Matt. 9 : 35, 36 ; 14 : 13, 14. Much dealing with men in the mass did not, as is sometimes the case, cause His interest in individual men to abate. The last verse cited above shows how quickly He resolved the mass into cases of individual need. See also Luke 4 : 40. No greater evidence of His interest appears anywhere than in the account of His quiet interview with the one nameless woman of Samaria. See John 4 : 27-34.

Read His two most comprehensive descriptions of Himself, Luke 4 : 16-21 ; 7 : 18-22, noting that their prominent characteristic is interest in men—and men who were not possessed of any extrinsic attractiveness, but who were just men.

He made it very evident that His supreme interest was in the "Kingdom of God," but this "Kingdom" is made up of men.

3. His interest included all classes, even those commonly regarded as socially and morally unfit for the society of religious men. Read Mark 2 : 13-16. Note what Mark 10 : 13-16 indicates regarding His interest in a bare human personality, as compared with the current thought even of good men.

See how in Mark 2 : 27 His elevation of personality above institutions shows where His supreme interest centers.

Try to realize the interest in men which prompted the utterance recorded in Mark 10 : 45.

He represented this interest in a human personality as not peculiar to Himself, but as shared by God and heaven. Recall the illustrations taken from the life of the shepherd-folk and the housewife, and His description of the Glad Father in Luke 15, reading particularly vv. 7, 10, 20-24.

> "Nor can it suit me to forget
> The mighty hopes that make us men."
>
> Tennyson, In Memoriam.

## Study XVI.—Jesus' Conception of Men as Potential Disciples

### Second Day: Jesus' Conception of What it is for a Man to be Lost

1. It goes without saying that Jesus' profound interest in man was not assumed or artificial, but real. No one can be sincerely interested in a thing unless the thing itself be interesting. Sometimes it is one's own fault that he is not interested in what ought to interest him; but granted that he is what he ought to be, as Jesus was, and it is true that if he is to feel interest in a thing, the thing must be interesting. The question arises, therefore, What was there about a man, considered simply as a man, that made him seem interesting and valuable to Jesus?

Before reading further on this page consider any utterances of Jesus about men which you happen to remember, and express your opinion on this point.

2. When He was called to account for His interest in the publican Zacchæus, what does His reply indicate to have been the one or two interesting features of Zacchæus' personality? Read Luke 19 : 9, 10. Cf. also Mark 2 : 16, 17.

3. Jesus was evidently affected by the fact that the men with whom He had to do were "lost," as He expressed it. What is it, then, in Jesus' thought to be "lost"? The best commentary on the word is found in Luke 15. Read vv. 1-10, noting that it is the publicans, spoken of in the passage cited above as lost, that are under discussion. A thing is lost when it gets away from the place where it belongs, and is in danger of never getting back. A person is lost when he gets away from the person to whom he belongs, and is in danger of not getting back. One person may get away from another without being separated from him in space. A child who cares nothing for his father, and would be equally content to go with any one of the hundreds of persons passing him and his father on the street, is more hopelessly "lost" to his father than is the child who, a block away from his father, stands frightened and crying for him. Read Luke 15 : 11-32, and consider what it was that constituted the son "lost" (v. 24) in the estimation of his father. Now turn again to Luke 19 : 10, and state what it was in the persons of the class to which this man belonged that constituted them "lost."

## Study XVI.—Jesus' Conception of Men as Potential Disciples

### Third Day:—Jesus' Conception of What it is for a Man to be Lost (concluded)

1. A person is "lost" if he becomes spiritually estranged from those to whom he belongs and upon association with whom the welfare of his being depends. The question arises, To whom did Jesus consider men to belong? The answer is patent in the teaching of Jesus. Read Matt. 22 : 37-40. Men belong to God and to each other. Those who do not care for God and for each other are "lost." A son who does not care for his father and his brothers is "lost" to the family. This is simply one way of describing the profoundly selfish man.

2. Is it possible to ascertain from the teaching of Jesus what the fate of the lost man is? In other words, What does He represent to be the effects of selfishness upon the personality of the selfish man? Read Matt. 25 : 41-46, and ascertain whether it throws any light on Jesus' conception of the fate of the man who fails to care for God and his fellow men. Evidently some of the language used here is figurative, but what seems to you to be the dreadful fact behind the figure?

A significant clause in the description of a selfish man's fate is found in John 12 : 24, 25. A man who insists on living for himself, who refuses to care for God and his fellow men, in the nature of the case cannot form friendships. The friend-making power is destroyed by disuse, and he is, therefore, condemned by the law of his own being to eternal solitude. He must "abide alone." What the ultimate effect of this eternal solitude upon the personality is, the teaching of Jesus does not reveal. The two royal faculties of the soul, the ability to love and the ability to achieve, would seem to be destroyed. The soul has cut itself off from friends and work. It has "departed" (Matt. 25 : 41) from the personality who is Himself the great Friend and the great Workman, the source of all friendship and achievement. Such a soul takes its place with the drift and refuse of the universe, "unprofitable," good for nothing. Read Matt. 25 : 30.

3. Whether this be or be not a true view of Jesus' conception of the fate of the "lost" personality, it is certain that Jesus regarded the fate of the lost as an inconceivably lamentable catastrophe. Read the solemn warning in Luke 9 : 25.

> "Which way I fly is Hell; myself am Hell."
> Milton, Paradise Lost.

## Study XVI.—Jesus' Conception of Men as Potential Disciples

### Fourth Day:—Jesus' Conception of What it is for a Man to be Found

1. One of the most interesting characteristics of man is his capacity for becoming lost. A commonplace, every-day man, like those with whom Jesus was constantly mingling, is capable of becoming a lost man —may already be a lost man. On the other hand, he is capable of becoming something diametrically the opposite of this state of "lostness."

2. If to be lost is to fail to care for God as a Father and for men as brothers, then to be "found," or to be "saved," both of which were favorite words of Jesus, is to be brought to feel a vital, personal interest in God as a Father and men as brothers. It is to take one's proper place in God's family. Read again Luke 15 : 18-24, this time in order to see the new feeling for God as a Father which constitutes the "lost" man "found" (v. 24), and enables him to take his place in the Father's household.

Study the case of the lost man described in Luke 19 : 1-10, whom Jesus succeeded in finding (vv. 9, 10), and see in what his "foundness" consisted. It is not evident whether he regarded Jesus as the Messiah or not, but at least he regarded Him as a prophet of God, and felt delighted surprise at the unexpected honor of entertaining Him. He seemed to feel, however, that when Jesus learned who he was (v. 7), He would instantly withdraw from him as all the other religious men he had ever known had done. He resolved to keep his guest at any cost, and on the spot formed and expressed a resolution (v. 8) that drew from Jesus the glad recognition of the fact that he was "saved" or "found" (vv. 9, 10). What was it in his attitude toward God, as expressed in his treatment of God's prophet—or Messiah if he recognized Him as such—and in his attitude toward men, as expressed in his new resolution, that shows him to have taken his proper place in God's family?

"The poor represent man stripped of all extrinsic attributes of honor, and reduced to that which is common to all mankind. On this naked humanity the world has ever set little value. It begins to interest itself in a man when he is clothed with some outward distinction of wealth or birth or station. A mere man is a social nobody. Christ, on the other hand, highly valued in man only his humanity, accounting nothing he could possess of such importance as he himself was or might become." Bruce, The Kingdom of God.

## Study XVI.—Jesus' Conception of Men as Potential Disciples

### Fifth Day: Jesus' Conception of What it is for a Man to Live

1. Another word which was frequently upon Jesus' lips, as He thought of the possibilities of the interesting human personalities with which He had to do, was the word "life," or "eternal life." The expression "alive" seems to be synonymous with "found" (cf. Luke 15 : 24) or "saved"; and it is easy to see why this is so. Life is sometimes defined as the adaptation of an organism to its surroundings. The fish floundering in the mud cannot live because of the lack of such adaptation, whereas, pushed into the water to which its organism is adapted, it lives. What, then, are the essential features in the surroundings of man? Looking above the realm of air and food, they are *persons*, God, the supreme Person, and men. What is such adaptation to this personal environment as constitutes life? Jesus' reply to this question is perfectly clear: "Thou shalt *love* the Lord thy God with all thy heart, and thy neighbor as thyself." "This do and thou shalt *live*." Read Luke 10 : 25-28. Cf. John 17 : 3.

In other words, he who treats God as a real Father and men as real brothers, who takes his proper place in God's family, as was said in yesterday's study, "lives" in Jesus' conception of the word.

2. Read on through Luke 10 : 30-37, in which Jesus draws a picture of a man who was "alive" and contrasts him with two men who, though professional religionists, were nevertheless not "alive." Then read again vv. 25-28, 37. What was it that constituted this man "alive"?

In Mark 10 : 17-22 study Jesus' treatment of another man who had some desire to begin to "live" (v. 17). The requirement made in v. 21 is not an arbitrary one, nor one made simply to test his readiness to obey. In the very nature of things the only way for the young man to begin to "live" was to begin to be a true brother to other men, and in following Jesus to be a true son to God. In this connection read once more Matt. 25 : 34-40.

3. Human life is an era of beginnings. A physician bends anxiously over a patient, until his skilled eye detects certain favorable symptoms, and then turns away saying, "He will live!" although the patient has still before him many a weary week in bed. So it may be that when God detects the beginnings of a really unselfish love for Himself and His children in us, He can say that we have begun to live, though the beginnings of life be but feeble and require long nursing for their development into strength.

## Study XVI.—Jesus' Conception of Men as Potential Disciples

### Sixth Day: Jesus' Desire for Disciples

1. Jesus felt confident that by becoming His disciples men would begin to "live," or be "saved," or "found." In the Gospel of John particularly He steadily connects believing on Him with the attainment of eternal life. See John 6 : 40.

It remains to be asked how believing on Jesus, or becoming His disciple, can give a man "life." To believe in Jesus, as was seen in Study II, Sixth Day, is to surrender to Him in loving trust as the Lord and Friend He represents Himself to be. Such surrender necessarily involves the loving of God as a Father and one's neighbor as one's self that constitutes life, for Jesus Christ in His own person represents to us both God and men. He is God in His clearest manifestation of Himself, so that to love Him is to love God. He also has devoted Himself to men, so that to attach one's self to Him is to join Him in His devotion to men. See the evidence of this in Mark 10 : 21, where Jesus was directing the young man into life (v. 17).

2. Does Jesus hold that all men need to become disciples in order to have life? Consider whether the following statements do, or do not, assume the universal selfishness of humanity: Luke 11 : 13; 13 : 1-5; John 3 : 1-6. Add any other statements that occur to you.

3. Does Jesus hold that all men are capable of becoming disciples? Consider the bearing of Matt. 11 : 28-30; 28 : 19, 20 on this point. Jesus' universal interest in men of all classes seems to imply His confidence that there is a capacity for discipleship in every man; that every man by virtue of simply being a man is capable of becoming a true son to God and a true brother to his fellow-men. Jesus carried with Him, as He went about among men, a certain confident hopefulness that was nevertheless not based on a superficially optimistic view of their needs; and the results justified His expectation. He came sometimes with His friendly offer of discipleship to what others had abandoned as the mere wreckage and ruin of a human personality, and found that something in the wreckage and ruin rose up in response with a glad sense of surprise and new possibility.

4. In the light of these conceptions, imagine the deep desire of heart with which He spoke such words as Matt. 11 : 28-30; 28 : 19, 20.

## Study XVI.—Jesus' Conception of Men as Potential Disciples

### Seventh Day: Review of the Week

Review the work of the week, summarizing the evidences of Jesus' interest in men; the reasons for such interest; the possibilities of a human personality; the advantages to men of discipleship as the means of realizing these possibilities.

"To value human nature in its ideal is one thing, to take flattering views of its real state as seen in the average man is another. Jesus did the former; He did not do the latter. The interest He took in the poor, the suffering, the depraved, was not sentimental. These classes were not pets of whose condition he took an indulgent, partial view, deeming the poor victims of wrong, and the sinful good-hearted, though weak-willed people. . . . He saw in human lives all around Him the evidence of sin's corrupting, deadening, enslaving power. . . . He saw in the sinful something more than death, depravity, and bondage. . . . On this better element He ever kept His eye; His constant effort was to get into contact with it, and He refused to despair of success. Most significant in this connection are the words in which He compared the multitude, whose spiritual destitution moved His compassion, to an abundant harvest waiting to be reaped. The comparison implies not only urgency, but *susceptibility*. The grain is ready to be reaped. . . . Doubtless it was a harvest not visible to the professional religious guides of Israel. . . . What was apparent to them was merely the ignorance, the vice, the sordid misery of the million; not a harvest, but a heap of rotting weeds exciting aversion. The harvest existed only for the eye of faith whose vision was sharpened by love. Therein precisely lay the difference between Jesus and the Rabbis. Where they saw only useless, noxious rubbish, He, with His loving, hopeful spirit, saw useful grain; not mere sin, but possibilities of good; not utter hopeless depravity, but indefinite capabilities of sanctity. There an extensive harvest for the kingdom might be reaped, in the conversion of profligates into devotees, of moral outcasts into exemplary citizens, of ignorant men into attached disciples." Bruce, The Kingdom of God.

## Study XVII.—Jesus' Conception of the Disciple in Relation to Himself

### First Day: Jesus' Conception of the Disciple as Learning His Teaching

1. It is due to the Jewish environment of early Christianity that the adherents of Jesus are called "disciples." The Jewish Rabbis had disciples, and the adherents of Jesus were naturally called by the same title. The name is not found at all in the Epistles, and in the Gospels it often designates the Twelve; but through the influence of the wider application in the Gospels—particularly in Luke's Gospel—and in the Acts, it has become a part of the permanent vocabulary of the Church.

2. Its primary meaning, a "learner," has appealed to the Christian consciousness as a permanently appropriate designation. Jesus emphasized this aspect of discipleship. He was ordinarily addressed by His disciples as "Teacher" (usually translated "Master"), and applied the title to Himself, Matt. 23 : 8; 26 : 18; John 13 : 13. The word very frequently used to designate His public or private speaking is the word "teach," *e.g.*, Matt. 5 : 2.

3. His disciples were those from whom He expected a long and attentive *hearing*. Note the impressive way in which He expressed this idea at certain critical times, Matt. 11 : 15; 13 : 9, 16, 43; Luke 14 : 35. Note also the special pains He took to instruct the inner circle of disciples, Mark 4 : 10, 11, 33, 34, and His emphasis of "commandments," John 15 : 10. His great rest-call to the multitudes (Matt. 11 : 28-30) was in the phraseology of the teaching rabbi, though it required, as will be seen later, more than mere listening to instruction. It was this work of teaching His disciples which He found Himself for evident reasons unable to complete, John 16 : 12.

Note also the prominence of this function in His program for His Kingdom, Matt. 28 : 19, 20. Cf. one phrase in Acts 2 : 42.

4. It is a happy circumstance that the Church of our day, in obedience to this conception of discipleship, is turning to the "Teaching of Jesus." Books bearing this title, or some modification of it, are appearing in great numbers. Perhaps the time is not far distant when it will be recognized as absurd for one to assume the rôle of a "disciple" and make no effort to learn the teaching of his Teacher.

## Study XVII.—Jesus' Conception of the Disciple in Relation to Himself

### Second Day: Jesus' Conception of the Disciple in Personal Association with Himself

1. The disciple is thought of not simply as one who is learning that which is to be taught by spoken or written words. The language in which Jesus sometimes invited men to become disciples is significant. See for instance Matt. 9 : 9; John 1 : 43. The expression indicates, in such connection, a more or less permanent "accompanying." It was not an invitation to listen to lectures at certain hours, but an invitation to personal association. Read once more the first half of Mark 3 : 14, in which is made a partial statement of the purpose and nature of discipleship in the case of the Twelve. Turn again to Matt. 11 : 28-30, noting that, although verbal teaching is doubtless involved, it is nevertheless His own *personality* (v. 29) that is cited as the source of rest.

2. It has already been noted in the study of Jesus' consciousness, Study VI, Fourth Day, that He anticipated spiritual association with His disciples after His disappearance from the earth. The significance of this from the disciples' standpoint is to be considered here. Conceive yourself to be one of those mentioned in Matt. 18 : 20 or in the last clause of 28 : 20. The Church has, probably with good right, conceived the statements made to the Twelve in John 14-16 to be applicable to all disciples. Note there in such sentences as 14 : 23; 15 : 5 the permanent personal association with Himself which Jesus anticipated for the disciples.

3. It is this aspect of the thought of Jesus that gives such force to the word "disciple" as a designation of the Christian of to-day. His discipleship does not consist in such admiring study of the extant teaching of his Master as might be accorded to the works of Confucius, nor is it a reverent regard for His memory. There is a present personal contact of personalities. The influence of the Teacher is experienced by the disciple day by day as that of a contemporary personality. The disciple of Jesus is one who is learning from Jesus to be a true son to God and a true brother to his fellow-men; and he learns this not merely from Jesus' teaching, but from daily association with the personality of Jesus.

## Study XVII.—Jesus' Conception of the Disciple in Relation to Himself

### Third Day: Jesus' Conception of the Mutual Love of the Disciple and his Lord

1. We have now to investigate the nature of this close relationship between Jesus and His disciple.

Read again Matt. 10:37-39 and its more strenuous parallel, Luke 14:25-33, and see what Jesus expected of the disciple. The Twelve were such inveterate office-seekers all through Jesus' lifetime (Luke 22:24, 25) that it is not easy to ascertain to what extent they became personally attached to Him. There is one touching exhibition of such personal attachment on the part of a member of the group who seems to have been among the more stolid, less spiritually alert (John 20:25), but perhaps also less politically ambitious, members of the group. Read John 11:7-16.

We have in this connection a glimpse of the affection with which Jesus was regarded in the Bethany home, John 11:1-3; and we have a suggestive expression of Jesus' hungry appreciation of such personal affection, Mark 14:6-9.

2. There is no doubt about Jesus' devotion to His disciples. Read Matt. 12:46-50. In His last hours He seemed, according to the Gospel of John, to cast off reserve and give unrestrained expression to His feelings. Read the strong language in John 15:9 and try to imagine the tone and the look with which He said what is recorded in vv. 13-15. He felt that He must have them always with Him, 17:24; 14:3. It is evident from 17:20 that unborn disciples were included in His thought. It is not strange that John, remembering these tender last hours, should preface his account of them with the statement found in 13:1 (marginal reading).

The solicitude for His disciples expressed in John 18:8 is suggestive in this connection, as is the speedy message to them after the resurrection, John 20:17.

The representation of the Synoptic Gospels, though more meagre, is in accord with that of John's Gospel. Note the readiness to share expressed in Luke 22:28-30, and the solicitude for His disciples expressed in verses 31, 32. See also the broad, affectionate identification of Himself with all disciples in Matt. 25:35-40.

## Study XVII.—Jesus' Conception of the Disciple in Relation to Himself

### Fourth Day: Jesus' Ambition for His Disciples

1. In Jesus' conception of discipleship, as presented in the Gospel of John, there is a mutual sharing of each other described in the expression "abiding in Me, and I in him," John 15 : 5. The generosity of Jesus' deep love for the disciple appears in what He proposes to share with the disciple. Some of His expressions are startling in the richness of the expectations they arouse. Read John 15 : 11. He proposes to introduce the disciples to the deep sources of His own joy. Read John 14 : 27, remembering the unhurrying peacefulness and poise in Jesus' busy life.

Men in general like a place a little above that of their fellows. It is their own pre-eminence over at least some others that makes their place in life desirable; but read John 14 : 2, 3.

Many men have the same feeling about pre-eminence in achievement; but read John 14 : 12.

One likes to think of his own mission as a distinctive thing peculiarly his own. Read John 20 : 21.

His vision of God He shared with them. John 15 : 15; 17 : 6.

Even His "glory," the meaning of which it would be interesting to stop to consider, He does not propose to possess apart from the disciple. See John 17 : 22.

They also share His difficulties, John 15 : 18-21; and His victory over them, 16 : 33.

2. All these come, it would seem, not through any mechanical impartation or fiat of power, but through the intimate personal relation of discipleship. They are learned from Him. A deepening acquaintance with Jesus brings them in ever-enlarging measure. Evidently here is a field of experience in the realm of discipleship, from entrance into which Jesus was anxious to have His disciples secure large results.

## Study XVII.—Jesus' Conception of the Disciple in Relation to Himself

### Fifth Day: The Disciple Sharing his Master's Self-denial

1. Into the midst of disciples fascinated by the apparent opportunity for political advancement in the coming Kingdom, came Jesus with startling words about a cross and self-denial. Read Mark 8: 31-37. The question here is, What is it for a disciple "to deny himself"? Notice that the disciple is called to "come after" his Master in this matter. It is an instance of the mutual sharing which constitutes the essence of discipleship. The answer to the question, then, must be gained from the illustration of what it is to deny one's self afforded by the career of Jesus. Think of the meaning of the words to "deny one's *self*." How did Jesus deny His own "self"? Did it involve the obliteration of personal characteristics, the sacrifice of His individuality? Did it involve the sacrifice of His own personal development? That is, Was His personality less in any way than it would have been had He not denied Himself? Study the context in making reply to these questions.

In what respect would you amend the following sentences: To deny one's self is to deny to one's self the right to the *supreme* place in thought and action. It is to put the interests of other "selves" upon a level with those of one's own "self."

In Jesus' presentation of the subject, self-denial seems to consist, not so much in specific actions to be performed at intervals, as in a fundamental and permanent disposition. In all one's personal habits he does not content himself with asking, Will this practice injure me? He asks instantly a second question, What would be the effect of my doing this upon others? He does not ignore himself, but he proposes no longer to do anything solely because his self wants it done. Compare the homely statement of Paul in Phil. 2: 4.

2. What are the consequences of the denial of one's self, either in the case of Jesus or His disciples, as stated in Mark 8: 31-37?

If eternal life consists in eternal friendships, as was seen to be the case in Study XVI, Fifth Day, then the fundamental importance of self-denial is evident, for no man is capable of an eternal friendship who does not deny himself. What light, if any, does this thought throw on the intensity with which Jesus repelled Peter's suggestion (v. 33)?

## Study XVII.—Jesus' Conception of the Disciple in Relation to Himself

### Sixth Day: The Disciple Sharing his Master's Rest

1. One of the most fundamentally important phases of the disciple's relation to Jesus is described in a passage already several times noted in other connections, Matt. 11 : 28-30. Read it again slowly and with the effort to determine the meaning of every word as you read. The questions that arise are, What does Jesus mean by "rest"? and, How does the disciple secure it?

2. Is rest inactivity? Notice that Jesus does not discard the phraseology of toil, "yoke," "burden" (v. 30). He seems to have in mind an easy way to wear a yoke, and a way of bearing a burden that will not prove burdensome. He appeals to His own example (v. 29), and certainly His was not an inactive life.

Is rest a result of the ability to gratify all of one's desires? Is it immunity from difficulties and annoyances? Consider here again the career of Jesus. How then would you define "rest"?

3. What is Jesus' recipe for rest? The secret of rest is evidently to be learned in the sphere of discipleship. According to v. 29 what is it that a disciple must "learn" from Jesus in order that he may have rest? In what did Jesus' "meekness" and "lowliness of heart" consist? Did they involve an under-estimate of Himself?

4. Consider the relation of pride to unrest. The chief occasion of our unrest is the fact that others have better things, greater honors, higher social position, more consideration shown them than we have. This fact has power to affect us solely because we are proud. We are chagrined that we cannot fill a larger place, and are kept from doing our best in the place we can fill; or we strain ourselves trying to get out of our present place, instead of quietly outgrowing it, because we are proud. We are sensitive, "touchy," easily slighted; we chafe, fret, worry, fear that we shall *be seen* to fail, shrink from meeting strangers, and anxiously forebode blunders, chiefly because of our pride. Imagine Jesus to have been affected by these things!

Through the disciple's intimate association with Jesus, he learns to lay aside pride, to rejoice in the successes of others, and to accept simply and thankfully such opportunities for service as the day brings.

5. The word "learn" implies that the secret of rest is not imparted in a moment. To "learn" it requires time and persistent association

with Jesus. He must have the daily *companionship* and *attention* of His disciples in order to communicate His rest.

Daily life with its multitude of perplexities, difficulties, failures, distractions, is what Jesus had in mind when he issued His great rest-call. He apparently did not propose to alter the disciple's surroundings, but to teach him rest just where he was.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

"In hope that sends a shining ray
Far down the Future's broadening way,
In peace that only Thou canst give,
With thee, O Master, let me live!"

Washington Gladden.

## Study XVII.—Jesus' Conception of the Disciple in Relation to Himself

### Seventh Day: Review of the Week

Gather up the main points of the week's study, and put them into compact and definite form. What is "discipleship" in the thought of Jesus? What are the disciple and his Master to each other? What have they in common? What are the advantages of discipleship to the disciple? What would Jesus consider to constitute the success of a disciple, as far as the study of this week has revealed His thought?

"Yes, for me, for me He careth
With a brother's tender care;
Yes, with me, with me He shareth
Every burden, every fear.
Yes, o'er me, o'er me He watcheth,
Ceaseless watcheth, night and day:
Yes, ev'n me, ev'n me He snatcheth
From the perils of the way.

"Yes, for me He standeth pleading,
At the mercy-seat above;
Ever for me interceding,
Constant in untiring love.
Yes, in me abroad He sheddeth
Joys unearthly, love and light;
And to cover me He spreadeth
His paternal wing of might!

"Yes, in me, in me He dwelleth;
I in Him, and He in me!
And my empty soul He filleth,
Here and through eternity!
Thus I wait for His returning,
Singing all the way to heaven:
Such the joyful song of morning,
Such the tranquil song of even."

Horatius Bonar.

## Study XVIII.—Jesus' Conception of the Disciple as a Son of the Heavenly Father

### First Day: The Disciple a Son of God

1. As was seen in Part I, Jesus conceived His mission to be, in part at least, the revealing of God as the Father and the attaching of men to Himself as such a revelation. We need now to see clearly that in the close intimacy between Himself and His disciples, which constituted the theme of last week's study, this bringing of men to God is accomplished. The prominent feature of the disciple's relation to Jesus was seen to be Jesus' disposition to share what He had with the disciple. John, in whose presentation this feature is so prominent, himself emphasized the fact that this involved for the disciple a share in the filial relation of Jesus to His Heavenly Father. Read John 1 : 12. Does this sharing of His Sonship with the disciple preclude any uniqueness of filial relationship to God on the part of Jesus? Is He in any essential particular different from any of the other sons of God? On this point see in the Synoptic presentation Matt. 11 : 27; and in John's Gospel note 1 : 18; 3 : 13; 14 : 6, 9; and any other passages that occur to you.

2. Turn again to the last clause of John 20 : 17, and note the vivid way in which this truth of sonship by virtue of discipleship is presented. It is the truth that is uppermost in His mind as He comes freshly from His victory over death. It is as though He stood for a moment with one arm about the disciple, pointing upward and trying, in the quiet enthusiasm of His victory over death, to arouse the disciple's slow apprehension by putting the great truth in its simplest form: "My Father, your Father!"

In the Synoptic presentation, Matt. 28 : 10, note the one word that involves this thought of common sonship.

3. The more fundamental question arises, What is it to be a son of God? It would seem that there must be the basis for a filial relationship in the very nature of man. A dog is a kind of creation that does not have it in him to be a son of God, while man is made in the image of God. This suggestion of sonship in man's very nature is of no avail unless there be a real recognition of God as a Father. The man must really *be* such a son as a Father like God ought to have. This phase of the subject will be taken up to-morrow.

## Study XVIII.—Jesus' Conception of the Disciple as a Son of the Heavenly Father

### Second Day: The Disciple's Spiritual Resemblance to his Heavenly Father

1. Jesus made earnest with this great conception of the disciple as a son of the Heavenly Father. To Him the words were no mere title, but the expression of a great reality. His conception of the disciple involved a real and growing resemblance on the part of the disciple to God, which would make it proper to call him a son of the Heavenly Father. There was, at least to His discerning eye, some evidence of kinship. The assumption underlying the spirited conversation reported in John 8 : 31-47 seems to be that similarity of character constitutes spiritual kinship. Read the passage. Jesus anticipates for His disciples such growth in "truth," or "righteousness," through association with Himself (v. 31) as will make them like in character to His Father, who has just been described as a "true" God (v. 26). As a result of such likeness of character they will be entitled to be called free "sons" in God's household (vv. 32-36). Those with whom He is conversing have no such likeness in character to Abraham as entitles them to be called "children of Abraham" (v. 39). They suggest the Old Testament thought, that they belong to a nation whose Father is God; and that they are not the children of ancestors who were idolatrous and so faithless to the marriage covenant of Jehovah and His people (v. 41). Jesus says that they have no likeness in character to God, and so cannot call themselves His children (vv. 42, 43, 47). In their desire to kill Him (v. 40) and in their aversion to truth they show a likeness in character to the devil, who at his first appearance in the garden of Eden had a lie on his lips and murderously occasioned the death of Adam (v. 44; cf. Gen. 3 : 3, 4).

2. In what fundamental feature of character did Jesus expect His disciples so to resemble their Father as to justify their title? Read carefully Luke 6 : 35, 36 and the entire paragraph, vv. 27-38. Compare also the parallel passage, Matt. 5 : 43-48.

Read also Matt. 5 : 3-12, some parts of which seem to be descriptive of the ideal disciple; and see whether they represent points of resemblance to God.

## Study XVIII.—Jesus' Conception of the Disciple as a Son of the Heavenly Father

### Third Day: The Disciple a Forgiven and Well-Beloved Son of the Heavenly Father

1. There is one feature of the disciple's relation to his Heavenly Father that gives it a peculiar tenderness, namely, his Father's forgiveness. Read Matt. 9 : 2-6 to see Jesus' idea of the prominence of this feeling in the disciple's consciousness. Read also Luke 7 : 36-50.

Read once more, for light upon this point, Luke 15 : 18-24, trying to imagine yourself to be the returning son during the days of reflection on the homeward journey and at the time of his arrival. Consider also what must have been his thoughts during his subsequent life at home, as he looked back upon his past career.

Consider for a few moments only, since the subject will come up again, what forgiveness really is.

2. The affection of Jesus for His disciples, portrayed in last week's study, is really the love of God revealed in Him. Notice in addition the explicit statements of Jesus regarding the Father's love for the disciple. Sum up the thought of John 14 : 21-23; 16 : 26, 27; 17 : 23.

3. There are certain moods or phases of the soul's life which nothing will satisfy but the thought of the love of Jesus Christ for His disciple. Certain other phases of its deep need are met only by the consciousness of the love of an infinite Fatherly Spirit, lying back of all objective manifestation, to which the human heart may utter all its cry. It is this resource that is opened by Jesus to the forgiven child of the Heavenly Father.

"My God, how wonderful thou art,
Thy majesty how bright!
How glorious is thy mercy-seat,
In depths of burning light!

"Yet I may love thee too, O Lord
Almighty as thou art;
For thou hast stooped to ask of me
The love of my poor heart.

"No earthly father loves like thee,
No mother half so mild
Bears and forbears, as thou hast done
With me, thy sinful child.

"My God, how wonderful thou art,
Thou everlasting Friend!
On thee I stay my trusting heart
Till faith in vision end."—Frederick William Faber

## Study XVIII.—Jesus' Conception of the Disciple as a Son of the Heavenly Father

### Fourth Day: The Disciple Cared For and Kept by his Heavenly Father

1. Jesus, with His clear, unwavering sense of the Father in Himself, promised to the disciple also a sense of the Fatherly presence. Read John 14 : 23 and note the special emphasis which Jesus lays on this statement as a message from the invisible world forth from which He came (v. 24).

In the Synoptic Gospels the same thought is presented in another connection. See Matt. 6 : 6, 18.

2. Note the extent to which this Fatherly presence is represented by Jesus as minutely concerned with the details of the disciple's life. See Matt. 10 : 30, 31 ; 6 : 25. What is the argument in the last clause of v. 25? Read also vv. 31, 32, remembering that Jesus speaks to His disciples here authoritatively. What is the force of "therefore" in v. 34?

3. Trace the idea of watchfulness and keeping in John 10 : 27-31. What is meant here by "snatch them out of the Father's hand"? What is the fact behind the figure here? Read also 17 : 11, 12. "Keep them" where and from what?

4. The disciple has depths in his being, rudimentary as human personality may be, that reach far down into the being of the Eternal and Perfect Personality. In these secret places he touches the Eternal Father and the divine life wells up in him.

"Still, still with thee, my God,
I would desire to be ;
By day, by night, at home, abroad,
I would be still with thee."

"With thee amid the crowd
That throngs the busy mart,
To hear thy voice, 'mid clamor loud,
Speak softly to my heart.

"With thee, when day is done,
And evening calms the mind,
The setting, as the rising sun,
With thee my heart would find.

"With thee, in thee, by faith
Abiding I would be ;
By day, by night, in life, in death,
I would be still with thee."—James Drummond Burns.

## Study XVIII.—Jesus' Conception of the Disciple as a Son of the Heavenly Father

### Fifth Day: The Disciple in his Father's World

1. One of the striking characteristics of Jesus, which He also evidently aimed to reproduce in the disciple, was such an appreciation of nature as is possible only to one who has found in God a real Father. There are some indications that it was Jesus' habit to climb to retired hilltops for prayer, and sometimes to spend the night there, *e.g.*, Matt. 14 : 23-25 ; Luke 9 : 28 (cf. vv. 32, 37). Very probably this indicates an appreciation of nature as an aid to communion with His Father, or at least as congenial to His prayerful mood.

2. Many of His illustrations were drawn from nature. Examine the following passages, noting whatever in any of them indicates that Jesus connected God with the processes of nature alluded to : Matt. 7 : 16 ; the double reference in Matt. 13 : 4 ; also 13 : 25, 31, 43 ; Mark 4 : 26-32 ; Luke 12 : 16, 18 ; 13 : 6 ; John 15 : 1.

Read Matt. 6 : 26-30, noting that here He endeavors to make His disciples feel that their Father is at work in nature. Read also John 5 : 17. Where has God been "working" ?

3. The son of the Heavenly Father is able to regard all the manifold forms of life as his possession, in that they are the work of his Heavenly Father. Whatever be his theory of creation, he is able to see in them the product of his Heavenly Father's thought and the expression of his Heavenly Father's æsthetic sense. They speak to him, the son of their Creator, an inspiring message.

"Oh, who is like the Mighty One,
Whose throne is in the sky !
Who compasseth the universe
With his all-searching eye ;
At whose creative word appeared
The dry land and the sea :
My spirit thirsts for thee, O Lord,
My spirit thirsts for thee !

"Yes ! Though unlimited his works,
His power upholds them all ;
He clothes the lilies of the field,
And marks the sparrow's fall :
Who listens to the raven's cry,
Will bend his ear to me ;
My spirit thirsts for thee, O Lord,
My spirit thirsts for thee !"

David M. Moir.

## Study XVIII.—Jesus' Conception of the Disciple as a Son of the Heavenly Father

### Sixth Day: The Disciple Expecting his Father's Kingdom

1. As was seen in Study III, Jesus conceived the Kingdom of God to be both a present reality and a future expectation. The responsibility of the disciple as a son of God in his Father's present Kingdom will be considered soon. It is in place here to recognize in general the significance of the fact that the Kingdom is *his Father's*, and that, by virtue of its being his Father's, great expectations are warranted as he looks forward to its future developments. The details of this expectation, so far as they are discoverable, will be considered in Part IV.

As a general statement read Luke 12 : 32-34. The language describes the situation of a man who has been promised something of such transcendent value that he straightway discards the lesser values, and prepares with all eagerness to possess the greater.

The eager solicitude with which he concentrates attention and expectation upon this anticipated good is further illustrated by a situation that appealed with particular force to the Oriental mind, namely, servants watching for their master's return from a marriage feast. Read carefully vv. 35-38, compelling your imagination to reproduce the scene described. In vv. 39, 40, under another figure, the necessity for steadiness of expectation is enforced.

2. In Matt. 25 : 34-40 the Kingdom is referred to as a future blessedness which they as the Father's children are to possess. This same experience is held before them by Jesus in Matt. 13 : 43.

3. There is much in the teaching of Jesus regarding the present privileges and responsibilities of the sons of God, but there is also full recognition made of the strong instinct in human nature to anticipate, and of the consequent need of something to hope for.

## Study XVIII.—Jesus' Conception of the Disciple as a Son of the Heavenly Father

### Seventh Day: Review of the Week

Review the work of the week, determining in what sense Jesus conceived the disciple to be a son of God; what He conceived to be God's feeling toward the disciple; what kind of sons a Father like God ought to have; with what consciousness a son of God ought to go about among men; and what hopes he may cherish.

"Father, I know that all my life
Is portioned out for me;
The changes that will surely come
I do not fear to see:
I ask thee for a present mind,
Intent on pleasing thee.

"I would not have the restless will
That hurries to and fro,
That seeks for some great thing to do,
Or secret thing to know:
I would be treated as a child,
And guided where I go.

"I ask thee for the daily strength,
To none that ask denied,
A mind to blend with outward life,
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

"And if some things I do not ask
Among my blessings be,
I'd have my spirit filled the more
With grateful love to thee;
More careful—not to serve thee much,
But please thee perfectly."

Anna L. Waring.

## Study XIX.—Jesus' Conception of the Disciple in his Relation to the Holy Spirit

### First Day: The Holy Spirit in the Life of Jesus

1. The teaching of Jesus regarding the Holy Spirit is properly studied in connection with the discussion of the disciple, for the Holy Spirit is spoken of by Jesus almost always in connection with the life of the disciple. See for instance John 14 : 16, 17. Before the teaching of Jesus on this subject is considered, it is in place to take a brief preliminary survey of statements made in the Gospels regarding the connection of the Holy Spirit with the person and life of Jesus Himself.

2. Consider first the Synoptic presentation. The Spirit first appears in the description of the baptism of Jesus. Read Matt. 3 : 16. How did the authors of the Synoptic Gospels, or anyone else, know that this dove-form was a manifestation of the Holy Spirit? Compare the representation made in John's Gospel 1 : 32, 33. Is there any way of ascertaining the effect of this experience upon the personality of Jesus? Read Matt. 4 : 1 and compare the stronger expression in Mark 1 : 12. How was it known that the Spirit impelled Jesus to spend these six weeks in the wilderness?

There would seem to be but one source from which information regarding the entire period described in Matt. 4 : 1-11 could emanate. Perhaps Jesus talked with His disciples more freely than we have imagined regarding His own experiences.

3. In Luke's Gospel the references to the Holy Spirit are more frequent than in the other two Synoptic Gospels. See in Luke 4 : 14 Luke's peculiar description of Jesus as He entered Galilee, and note the first phrase of the passage, peculiar to Luke, in which Jesus describes His sense of mission, Luke 4 : 17-21.

Matt. 12 : 28 contains a suggestion of Jesus' thought about the connection of the Holy Spirit with His activity. A parallel passage in Luke 11 : 20 replaces the expression by another, and it is omitted in Mark 3 : 23-27, though really implied in vv. 28-30.

In another passage, peculiar to Luke, Jesus' exhilaration of spirit is attributed to the Holy Spirit. See Luke 10 : 21.

4. In John's Gospel either the author or John the Baptist speaks of the Spirit's connection with the life of Jesus in 3 : 34.

Make a statement which shall sum up, as well as possible, your conception of the relation of the Holy Spirit to the person and life of Jesus, so far as these passages indicate it.

## Study XIX.—Jesus' Conception of the Disciple in his Relation to the Holy Spirit

### Second Day: The Personality of the Holy Spirit

1. The question that arises next is, Did Jesus conceive the Holy Spirit to be a person? The word "person" in this connection is of necessity somewhat vague, for even human personality, in the bodily form in which we see it, is as yet but very imperfectly defined. The vagueness increases when we enter the field of bodiless and divine personality. That which is most certainly connoted by the word "person" in our experience of personality is the power to purpose, think, and love; and it is comparatively easy to determine whether Jesus thought of the Holy Spirit as being in this sense a personal existence.

See whether the functions ascribed by Jesus in various places to the Holy Spirit are those of personal existence; of impersonal existence; or whether the language used in certain cases might indicate either. If there be cases in which the personality of the Spirit is assumed, inquire whether the personality is distinguishable from that which Jesus designates as the "Father."

2. Examine first the Synoptic Gospels, keeping in mind for the present only the point of personality as stated above.

Consider first Luke 4 : 18, and then Matt. 12 ; 28. Note with particular care Matt. 12 : 31, 32. Consider whether the word "blaspheme" necessarily implies personality as its object, and whether the comparison of the Spirit with the personal Son of Man and the personal Satan (vv. 24, 26, 32) implies the personality of the Spirit. Cf. Mark 3 : 29, 30.

Consider the expression in Mark 13 : 11, but notice the parallel in Luke 21 : 14, 15 and a similar statement in Matt. 10 : 20. Is the "Spirit of the Father" the same as the "Father"? Notice carefully Luke 12 : 11, 12. Does Luke 11 : 13 throw any light on the point?

Some of the passages cited above are not decisive, but others seem explicitly to assert personality, as Luke 12 : 12, which alludes to the Spirit as "teaching." Note carefully the important passage, Matt. 28 : 19, 20, in which the Holy Spirit evidently is not identical with the Father, and is clearly regarded as a person.

## Study XIX.—Jesus' Conception of the Disciple in his Relation to the Holy Spirit

### Third Day: The Personality of the Holy Spirit (concluded)

1. Examine to-day the teaching of Jesus regarding the personality of the Holy Spirit as it is recorded in the Gospel of John. Read again the first paragraph of yesterday's study, in order to get the problem freshly before you.

The most explicit statements here, as upon other fundamental subjects already studied, are found in the record of Jesus' last few hours with His disciples. Read 14 : 16, 17, giving attention for the present simply to the question of personality. "Another" in addition to, or in place of, whom or what? That is, Is the one whose place is taken or supplemented by the Holy Spirit a person? Consider other evidences of personality in this statement. Read vv. 18-23, and consider whether Jesus thinks of the Holy Spirit as simply His own spiritual presence. What is the evidence in 14 : 26 regarding the personality of the Spirit? Read 15 : 26, noting with special care its bearing upon the question of the identity of the Holy Spirit and the spiritual presence of Jesus or the Father. Are they the same? See also 16 : 7. Notice the personal function described in 16 : 13, 14.

2. It has become evident that in Jesus' mind the personality of the Holy Spirit is one of great dignity. Recall what is said of blasphemy against Him in Mark 3 : 28-30, and remember the combination of names in Matt. 28 : 19. Note also here in John, for instance 15 : 26, the sphere of existence in which Jesus represents Him to move.

The metaphysical relationship existing between the Father, the Son, and the Holy Spirit, and the question of their combination into the unity we designate as God, are not discussed by Jesus here. These statements made by Him constitute a large part of the data on the basis of which theological thinkers have legitimately, but with only partial success, endeavored to construct a satisfactory theory. We can recognize the facts and wait patiently for their explanation.

3. The character of the personality of the Holy Spirit may be briefly noted in preparation for further study. Three words are used of Him: "Holy," "Truth," "Comforter" or "Helper," 14 : 16, 17, 26. Reflect upon these words as indications of His personal character.

## Study XIX.—Jesus' Conception of the Disciple in his Relation to the Holy Spirit

### Fourth Day: The Disciple in Association with the Holy Spirit

1. We have seen that to Jesus' mind discipleship involved a mutual sharing on the part of the Master and His disciple; and that Jesus proposed, with a divine and startling generosity, to share what He had with the disciple (Study XVII, Fourth Day). It has been seen this week in the Study of the First Day, that the Holy Spirit was in some way associated with the personality of Jesus, and that to this association were attributed the manifestations of grace and power in the life of Jesus. It is not strange, therefore, that Jesus should be found proposing to admit His disciple also into this fellowship with the Holy Spirit.

Note the evidence that it is Jesus to whom the disciple is indebted for this privilege. See John the Baptist's expectation, Matt. 3 : 11; and Jesus' agreement with it, John 15 : 26; 16 : 7; 20 : 22. Another representation is made in Luke 11 : 13, but the two are combined in Luke 24 : 49; John 14 : 16, 26.

2. Since the Holy Spirit is a person, it necessarily follows that the disciple's connection with Him is in the form of *personal association.* What previous form of personal association does Jesus represent Him to be about to continue? John 14 : 16, 25, 26; 16 : 12, 13. In view of these words what conception of the new relationship would the disciples naturally form?

In accordance with the laws of personal association certain results naturally follow intimate association between two persons. In general what will be the result, in the character of the disciple, of intimate association with a Personal Spirit who is "Holy," "True," and "Helpful" or "Kind"? What is the meaning of each of these designations (John 14 : 26, 17, 16)?

Notice particularly the word "Comforter" or "Paraclete." The Greek word designates a person who is called to one's side to admonish, entreat, encourage, help; especially a person who is called to one's side to plead his case in court. As an instance of His "helping," see Luke 12 : 11, 12. Consider to what extent Jesus had served this purpose in His personal association with the disciples. Cf. John 17 : 12; Luke 22: 31, 32.

Notice the permanence of the association, John 14 : 16; and consider the consequent possibility of character on the part of the disciple.

## Study XIX.—Jesus' Conception of the Disciple in his Relation to the Holy Spirit

### Fifth Day: The Holy Spirit Making Things Real to the Disciple

1. The general result of association with the Holy Spirit in the moral character of the disciple has been considered. It remains to inquire whether anything more specific can be learned with regard to the character of His intercourse with the disciple.

Since the Holy Spirit is, as we have seen, to continue the work of Jesus in the disciple, it is not strange that He should be represented by Jesus as a teacher. See John 14 : 26. The chief function of a successful teacher is his ability to make things real to his pupils. It is interesting to see what emphasis Jesus laid on this form of the Spirit's activity.

Read first the description of His activity in the undiscipled world, John 16 : 8-11. Men go comfortably on in lives of selfishness for years, but when the Spirit of God comes to them, their selfishness seems real to them and they are "convicted of sin." "Righteousness" becomes real to them, and "judgment" becomes a present fact instead of a vague and meaningless word. Cf. John 3 : 5 as a statement of what follows in case they yield to this vivified truth.

2. In His intercourse with the disciple He makes the teaching of Jesus seem real. Read John 14 : 26; 15 : 26. The thoughts of Jesus are not to be allowed to die out of the minds of men. The spirit of the disciple is to be kept susceptible to the personal influence of Jesus by the vivifying touch of the Spirit of God.

3. The great Teaching Spirit will lead the minds of disciples into a real experience of new truth, and introduce the new order, John 16 : 13. This will be a continuation of the work of Jesus, for the Spirit will draw from Jesus' infinite reserves of truth, vv. 14, 15. He also will listen to the Father, cf. v. 13 with John 8 : 26; 15 : 15.

4. Our constant danger is that the phraseology of religion shall be found slipping readily from our lips, when there is but a meagre sense of an inner religious life. A man sometimes wakes up to the fact that he is using a phraseology that exceeds his personal experience; finds his sense of honesty disturbed; and relapses into silence. For such an one there is a possibility of a full, strong life in association with the true, holy, helpful Spirit of God that will spontaneously overflow into sincere expression upon proper occasion.

## Study XIX.—Jesus' Conception of the Disciple in his Relation to the Holy Spirit

### Sixth Day: The Disciple Associated with the Holy Spirit in Witnessing

1. Jesus represents the Holy Spirit as bearing testimony. Note the general subject of His testimony as stated in John 15 : 26 ; 16 : 14. What is the substance of His testimony regarding Jesus ? To whom is it borne and how ?

2. Out of his life of association with the Holy Spirit the disciple is also said to "bear witness." See John 15 : 27, considering the verb to be imperative as in the margin.

Inasmuch as the whole work of the Spirit is represented as calculated to make Jesus a reality in the life of the disciple, it would seem to follow that the testimony of the disciple would relate to the real results in his own experience of the influence of Jesus. This seems to be the thought of John 15 : 26, 27.

Note carefully the explicit statement made by Jesus in Acts 1 : 8. They are evidently called His witnesses because they are able out of their experience to testify regarding His influence upon them. This statement in Acts reveals Jesus' confidence that the Kingdom of God which He lived, died, and rose again to establish, could be brought to realization through the testimony of ordinary men and women living in personal association with the Holy Spirit.

On one important occasion Jesus spoke of the personality of the disciple as a source of life-giving influence for others, and is said to have spoken in this way because of the possibilities of a human personality in alliance with the Spirit of God. Read John 7 : 37-39.

"What is the secret of this heroic movement, which, in view of the feebleness of its agents, the smallness of the number of its original adherents, the slenderness of their intellectual equipment, and the vastness of their pretensions, has only been saved from ridicule and oblivion by its astounding success ? Hear themselves. Are they asked for an explanation of their exuberant outburst at Pentecost? It is because the Risen Lord has more than kept His promise (Acts 2 : 16-21, 33)." —Robert J. Drummond, The Relation of the Apostolic Teaching to the Teaching of Christ.

## Study XIX.—Jesus' Conception of the Disciple in his Relation to the Holy Spirit

### Seventh Day: Review of the Week

1. Review the evidence for the personality of the Spirit, and note His influence in the life of Jesus as an indication of His disposition and of the things He is interested in doing. Then see how this disposition manifests itself in what He does for and through the disciple. Review the relation of His work to that of Jesus.

Consider one question that has not been raised during the week, namely, What are the conditions that must be met by the disciple who would deepen his acquaintance with this Personal Spirit? What are the conditions of a deepening acquaintance with any good person?

2. The most significant and fundamental of the names applied by Jesus o the Holy Spirit is "Comforter," or "Helper." He is a great "Helper." His purpose is not to make life hard for the disciple, but to help him up into larger life, deeper peace, greater power. This was the aim of Jesus, and it is because the Spirit carries out this great purpose of Jesus that Jesus spoke of Him as "another" Helper (John 14 : 16).

It follows also from this conception that one who associates with the Holy Spirit will also be a powerful "helper"; and that such was conspicuously the case in the first instances of association with Him is evident from the first chapters of Acts. Read for instance Acts 4 : 32-35. Indeed, the motive lying behind the bearing of the testimony for which the Spirit's presence is an empowering, is the fundamental desire in the heart of the disciple to *help* someone. He has found increasing life and peace in Jesus' discipleship, and now proposes to help others into the same experience.

## Study XX.—Jesus' Conception of the Disciple in his Relation to his Fellow Disciples

### First Day: The Disciple a Fellow Disciple

1. In Jesus' thought the disciple is never an isolated phenomenon. Neither is his relation to God, in whatever form God be conceived, regarded as his sole relationship. He is always thought of in relation to other men. If it be true, as was suggested in Study XVI, Fifth Day, that life consists of loving personal relationships, friendships, then the most favorable sphere in which to develop life is evidently a community.

2. Jesus' emphasis of this fact appears in the assumptions underlying all His teachings, as well as in His explicit statements. Repeat to yourself the Lord's Prayer or, as it might perhaps better be called, the Disciples' Prayer, and notice that it is supposed to arise from a *group* of disciples. Observe the personal pronouns "our," "us," "we"; and any other recognition found in it of mutual human relationship.

Jesus' characteristic word "Kingdom" assumes what in this connection? Note the word that occurs only three times in the Gospels, Matt. 16 : 18; 18 : 17. Jesus' fundamental idea of God's Fatherhood assumes the existence of a family. Religion is represented by Him as fundamentally a "neighborhood" matter, Matt. 22 : 39; and, in the nature of the case, this neighborhood idea reaches its most perfect realization among the disciples.

3. The things that bind men most closely together are to have in common an intimate friend; to share deliverance from a great common peril; to share a great common hope; and to share a great common work. Consider to what extent, and how, these conditions of close personal relationship are realized in the case of the disciple. Among other representations of Jesus on this subject, consider these: Matt. 23 : 8-10; 24 : 9-13, 29-31; Luke 12 : 32-34; 22 : 28-30; John 16 : 33. See how they are combined in John 15 : 15-27. Notice also carefully the relation of the personality of Jesus to each of the things specified above as calculated to bind men strongly together.

4. One purpose of the Christian Church is to keep disciples in close touch with each other, and make them conscious of each other. Its institutions emphasize their common deliverance, common friend, common hope, and common work.

## Study XX.—Jesus' Conception of the Disciple in his Relation to his Fellow Disciples

### Second Day: The Disciples Loving Each Other

1. When Jesus was about to leave the world, instead of giving to His disciples "practical" directions regarding forms of organization and methods of procedure, He specified something which may have seemed to the apostles at the time absurdly simple, but which seemed to Him to constitute the fundamental and essential characteristic of discipleship. Read John 13 : 34, 35 ; 15 : 12. The disciples of Jesus, everywhere in the world, were to be recognized as specialists in friendship. "They love each other without knowing each other," the pagans said in amazement of the early Christians. The really fundamental character of this simple requirement becomes more evident, when we remember Jesus' conception of life brought out in Study XVI, Fifth Day, namely, that living consists in loving. Furthermore, Jesus wished to reproduce in the world the vital relationships that exist in heaven. Note in John 17 : 21-23 what He conceived to be the essential element in these. In sharp contrast, see the characteristics of life in hell as they appeared to Jesus in the character of a man who cherished either anger or contempt for a brother, Matt. 5 : 22. Give particular attention to all the details of the altar scene, Matt. 5 : 23, 24. Picture the priest waiting at the altar, and the would-be worshipper going back into the city to find his injured brother. The thought is that it is impossible to be a disciple, or worshipper, unless one loves his fellow disciple.

2. In practical experience love reveals itself negatively in an unwillingness to criticise a fellow disciple unnecessarily, and positively in a disposition to rejoice in his success. To get Jesus' view of the fundamental importance of the former point, read Matt. 7 : 1-5. Particularly in the case of men who are being trained in processes of analysis and discrimination, and who are of necessity engaged in competition, the practical test of love oftentimes is made in their attitude toward a fellow disciple's faults and successes. To rejoice heartily in other men's successes and to deal in patient, faithful kindness with their little faults, is to succeed in loving them.

Note in John 15 : 12 the standard which Jesus sets up for the disciple. The fundamental idea in these words seems to be that the disciple, in order to be a disciple, *must agree with his Lord.* He must feel about his fellow disciple's faults and successes as Jesus does.

## Study XX.—Jesus' Conception of the Disciple in his Relation to his Fellow Disciples

### Third Day: The Disciples Forgiving Each Other

1. In the close personal relationship which is the essential condition of real life, there is incidentally involved abundant opportunity for misunderstanding and bitterness. It is significant that more is said by Jesus about forgiveness than about almost any other topic connected with the mutual relations of disciples.

2. The most extensive discussion of the subject is found in Matt. 18:21-35. Read the paragraph carefully, noting that a large part of the force of the illustration consists in the comparative amounts of the two debts. Roughly estimated the debts seem to have been something like $12,000,000 and $17. Exactly what phase of life in the Kingdom of Heaven (v. 23) is the story intended to illustrate?

3. Before going further into the discussion, stop to consider what forgiveness really is. Make the best definition you can. Is it possible to forgive a person who has not repented? See Luke 17:3. How ought one to feel toward one who has done him an injury and is not sorry for it? In what respect, if at all, is his feeling changed when the offender becomes sorry for the offence? Examine the subject from the standpoint of one who has experienced God's forgiveness. How does God feel toward a man who is not sorry for his wrong-doing? Does God's feeling toward the man change when the man does become sorry for his wrong-doing? If so, what is the nature of the change?

## Study XX.—Jesus' Conception of the Disciple in his Relation to his Fellow Disciples

### Fourth Day: The Disciples Forgiving Each Other (concluded)

1. It may be said that the essence of forgiveness is *approving* love. Jesus strongly insisted that, in imitation of God, a man should love his enemies (Matt. 5 : 43-48); but in the case of both God and man such love is necessarily a *disapproving* love. When the "enemy" has repented of, and put away, his enmity, he is met with a hearty approving love which is forgiveness. The forgiveness is to be hearty like God's. See the last clause in Matt. 18 : 35. God is said to fling our sins far out into the sea where none may dredge them up (Micah 7 : 19). He does not "remember" our sins (Isa. 43 : 25). He is not one who "forgives but does not forget." The old father, running, falling on his son's neck, and "kissing him much" (Luke 15 : 20, margin), represents Jesus' conception of the heartiness of God's forgiveness.

2. Note the two motives for forgiving a fellow disciple to which Jesus appealed in Matt. 18 : 32-35.

Jesus' teaching is that the failure to forgive involves the ruin of the unforgiving personality, and that, not because of any arbitrary act of God, but in the nature of the case. See another statement of the consequence of refusing to forgive, Matt. 6 : 14, 15. The reason for this is evident. To forgive is to feel approving love and, in the nature of the case, God cannot feel approving love of a man who has an unforgiving spirit. Furthermore, the essence of the original offence was an unloving spirit. If now the offended party refuses to feel approving love for the penitent offender, he is guilty of the same unloving spirit that constituted the original offence.

Note in the first clause of Mark 11 : 25 another statement of the consequence of refusing to forgive. Imagine a man lifting one hand in prayer to God the Father of love, calling upon Him for mercy, while his other hand tightens its unmerciful grip on his brother's throat (Matt. 18 : 28). There is no such thing as a heart that is loving on its heavenly side, and at the same time hating on its earthly side.

It is impossible for the unforgiving man to present the gospel to anyone, for the essence of the gospel is that a penitent man will be forgiven, and his conduct gives the lie to his message.

He cannot have any vital connection with the Church. The Church

is called the body of Christ. It is in a sense an incarnation of God. It must, therefore, most of all be an incarnation of God's forgiving spirit. God's advertisement to the world is this: "Here in my Church is a body of men and women who can be relied upon to forgive those who sin against them."

The man who will not forgive, therefore, is fundamentally and ruinously out of agreement with God. God has forgiven the penitent offender, and he has not. He is like the elder brother, fundamentally out of agreement with his father. Read once more Luke 15 : 26-32. The Father and all heaven rejoice over the offender's penitence (Luke 15 : 7), but the unforgiving man does not. Ultimately it will have to be said of him in his relation to heaven, as was said of the elder brother in the parable, "He was angry and would not go in" (Luke 15 : 28).

3. Peter thought of forgiveness as confined to a limited number of specific acts. Jesus thought of it as a habit of life. See the evidence of this in Matt. 18 : 21, 22.

The unforgiving man is also in danger of forming the unforgiving habit. A "root of bitterness" (Heb. 12 : 15) may fasten itself eternally into his heart, and habitually sap his soul's strength. It is a good thing for a man to ask himself whether he would like to be forever of the disposition that is his now. It is only when the bitterness has been put away that his heart becomes productive of the peaceable fruits of righteousness; his dumb lips speak again in prayer; his feet go on glad errands of evangelism; and he stands with the Father sharing the Father's "welcome home" for every penitent brother.

"Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice : and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us."

St Paul, Epistle to the Ephesians.

## Study XX.—Jesus' Conception of the Disciple in his Relation to his Fellow Disciples

### Fifth Day: The Disciple Rebuking his Fellow Disciple

1. Since forgiveness is approving love, it follows that there can be no forgiveness without repentance. The duty of forgiving involves also the duty of doing what can be done to make forgiveness possible, that is, doing what can be done to secure the offender's repentance. Jesus specifies one means that may be employed to induce this repentance. Read Luke 17 : 3. Notice the impressive words with which Jesus prefaces this statement. They constitute a danger signal, indicating that here is a perilous point in human life.

Experience shows that many comparatively slight discourtesies and expressions of ill-will are only transient, and will disappear if ignored and met with steady good-nature. The direction of Jesus seems intended for more serious situations. In these more serious cases the offender must not be left "severely alone," nor his offence good-naturedly overlooked, but he must be made sensible of his offence. This must be accomplished in such a way as will tend to make him sorry for his offence. To accomplish this requires grace and tact of a high order. The motive for the rebuke is not to vindicate the offended or to humiliate the offender, but simply to make the offender feel sorry for what he has done. It is not my grievance but his danger that is to be my final concern.

2. With this view of the case, read Matt. 18 : 15-17. Note that the direction is to go alone. What is the reason for this direction? Why take two or three others if the first interview fails? Note in the last clause of v. 15 how effectively the actuating motive and spirit of the visit are stated. He is not to look back upon the interview as one in which he was sternly called to account. It is to be among the tender and pleasant memories of his life.

As a last resort the influence of the whole brotherhood is to be brought to bear upon him, and if he does not yield to this, there is nothing to do but to leave him in his sins. In view of Jesus' treatment of Gentiles and publicans what does the last clause of v. 17 seem to indicate?

## Study XX.—Jesus' Conception of the Disciple in his Relation to his Fellow Disciples

### Sixth Day: The Disciples Serving Each Other

1. It has become evident that the idea of a brotherhood of disciples was fundamental in the thought of Jesus. One further phase of the mutual relation of disciples remains to be examined. It is stated in Matt. 20 : 26, 27. Read carefully the entire context, vv. 20-28.

2. Exactly what did Jesus mean by this language? To what extent is it feasible to be "the bond servant" of one's fellow disciples? To do things for a person that he can and ought to do for himself is certainly no real kindness to him.

We may regard Jesus as describing here the spirit He desires to see in the disciple. Can you describe the spirit any more specifically, and can you state any principle that may safely be followed in the effort to give expression to this spirit? Is there anything in the example of Jesus (Matt. 20 : 28) to help you at this point?

3. On one occasion Jesus gave an illustration of His injunction that must have profoundly impressed the disciples. Read John 13 : 1-11.

Jesus' conception of "Christian service" was more fundamental and simple than that which is sometimes popularly designated by the the expression. It is not necessarily to serve on a committee or to do some piece of "Christian work" technically so-called. The disciple holds himself ready to do any one of the numberless services that may contribute to the welfare of others in the ordinary intercourse of daily life. They may sometimes be the very acts that would ordinarily be performed by a servant. He goes about all his work with the spirit of a servant. Service is to be distinguished from servility. The motive for the former is love; for the latter, a desire for pay of some sort. Notice the introductory words in John 13 : 1, and notice also that service of this sort is compatible with, or essentially suited to, great dignity of position. Read the wonderful prelude in vv. 3, 4. Consider in what respects it makes one "great" (Matt. 20 : 26) to serve.

4. Perhaps one puts the test to himself as a disciple by inquiring whether he increasingly enjoys doing a favor for anyone who needs it.

> "That best portion of a good man's life,
> His little, nameless, unremembered acts
> Of kindness and of love."
>
> Wordsworth, Lines written near Tintern Abbey.

## Study XX.—Jesus' Conception of the Disciple in his Relation to his Fellow Disciples

### Seventh Day: Review of the Week

Sum up what has been discovered to be Jesus' conception of the relation of the disciple to his fellow disciple; the connection of this relationship with the development of his own personal life; the bearing of it upon his relation to God; the practical expression of his kindly feeling for his fellow disciples that may wisely be made.

Of course, as will be seen later, Jesus did not propose to have the disciple's love limited to the sphere of his fellow disciples, but of necessity it has there the best opportunity for development, and unless developed there it will fail to manifest itself under less favorable conditions.

"Poor vaunt of life indeed,
Were man but formed to feed
On joy, to solely seek and find and feast;
Such feasting ended, then
As sure an end to me;
Irks care the crop-full bird? Frets doubt the maw-crammed beast?

"Rejoice we are allied
To That which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of His tribes that take, I must believe."

Browning, Rabbi Ben Ezra.

## Study XXI.—Jesus' Conception of the Disciple as a Man of Prayer

### First Day: The Praying of Jesus

1. It has been seen that the animus of Jesus' life was to share what He had with His disciples, to bring the disciples as far as possible to share His own experience. It is necessary, therefore, in preparation for the consideration of this new theme, to see what prayer meant to Jesus personally.

2. Notice briefly to-day the circumstances under which Jesus is represented to have prayed. Luke mentions at least six instances of Jesus' prayers not found in other Gospels. One of them is 3 : 21. In view of Jesus' situation here, what do you suppose Him to have been praying about?

See Mark 1 : 35. Picture the scene in imagination. What was probably the substance of His prayer here? Consider His experience on the evening before (vv. 32-34), and the work upon which He was about to enter (vv. 38, 39).

Read Luke 5 : 16 and its preceding context, vv. 12-15. The Greek verbs in vv. 15, 16 may be regarded grammatically as describing something that occurred repeatedly. Try here in imagination to reproduce the situation, and inquire what Jesus prayed about. If "but" be the proper translation, v. 16, what does it indicate as to the connection of the action described in v. 16 with what is described in the preceding verses?

Read Luke 6 : 12, and note in its context vv. 13-19. Of what special importance was the step to be taken next day? What do you suppose to have been the substance of this prayer, hour after hour during the night time? Was He making up His mind whom to choose? Was He looking into the future careers of those whom He would choose? Were the crowds at the foot of the hill (vv. 17-19) in His thought? Look at the preceding context, vv. 6-11.

## Study XXI.—Jesus' Conception of the Disciple as a Man of Prayer

### Second Day: The Praying of Jesus (concluded)

1. Read Mark 6:46, and its context, vv. 30–52. There is a hint of urgency in the use of the word "constrained" (v. 45), some explanation of which is afforded by the parallel account in John 6:5-15. In view of all the circumstances, what did Jesus probably pray about through the hours of this windy (v. 18) night on the hilltop?

Another crisis of a different sort appears in Luke 9:18-27. According to the account in Mark 8:27, Jesus had left Galilee, and was apparently devoting Himself to the private instruction of His disciples, though by no means out of connection with others (Mark 8:34). Consider what prayer meant to Jesus in this crisis.

Notice also that, according to Luke's account, 9:28, 29, Jesus was praying on the mountain during the night of the transfiguration. Read the paragraph, vv. 28-36, looking for suggestions as to what Jesus was praying about.

2. Jesus sometimes prayed in the presence of His disciples, John 17:1. Perhaps he often withdrew to some place a short distance from them as He did in the garden of Gethsemane, Luke 22:39-41. Note what is implied in Luke 11:1 as to His habit of prayer.

3. The Gospel of John affords a striking picture of Jesus at prayer. Read 11:41-44. What does this language indicate as to Jesus' previous prayer for Lazarus? Cf. vv. 11-15. Note in v. 42 the evidence of a habit of prayer, and also the confidence that Jesus' friends seem to have felt in the efficacy of all His prayers, vv. 21, 22.

4. The most impressive view of Jesus at prayer is, of course, His mysterious experience in the garden of Gethsemane. Read the account in Mark 14:32-42. It is not necessary to ask again, as in Part I, what is here prayed for. It is sufficient to see that in this hour of profound need His resource was prayer to His Father. We shall have occasion later to consider what is to be learned from the prayers of Jesus regarding proper objects of prayer. Note now any other things that are suggested to you by the prayers of Jesus already considered.

## Study XXI.—Jesus' Conception of the Disciple as a Man of Prayer

### Third Day: The Disciple Praying to his Heavenly Father

1. We have seen how real to Jesus was His intercourse in prayer with His Father, and how large a place it occupied day and night in His life. From what we have already seen of Jesus' general desire to share with His disciples, we should expect to find Him endeavoring to share this experience also with them.

Read Matt. 7 : 7-11, considering Jesus here to be endeavoring to induce the disciple to reproduce His own experience. Imagine Him to have spoken v. 7 with emphasis on the personal pronouns. Read also Matt. 6 : 6-8.

Notice in both these passages what the underlying basis of prayer is, namely, the fact that God is our Father. This is the great fundamental assumption with which Jesus began His theory and practice of prayer, an assumption firmly grounded in His own personal consciousness.

2. Prayer then includes all of our intercourse with our Heavenly Father. We bring all hopes and fears to Him, as children to a father, knowing that we do not speak them out into the empty air, but to an interested *person*, to a person who finds them interesting because it is His children that bring them to Him. The aim of Jesus, as we have seen, was to gather His disciples up into a share of His own close relationship to His Father ; and the language, often unspoken, of this relationship is prayer.

3. Although prayer, broadly conceived, covers all the going out of one's thought to God, notice the restricted sense in which Jesus often refers to it. Read again Matt. 7 : 7-11 ; and then read Matt. 18 : 19 ; 21 : 22 ; John 15 : 7. Jesus conceives of something coming back from God to the praying disciple. His Father acts in response to His child's appeal, and does things that would not otherwise be done.

> " O heart I made, a *heart* beats here ! "

This is an assumption that almost startles one ; but it is a natural and necessary inference from Jesus' great conception, basal to His whole system of thought and theory of life, that God is a Fatherly Person. Read again Matt. 7 : 7-11.

> " Speak to Him thou for He hears, and Spirit with Spirit can meet—
> Closer is He than breathing, and nearer than hands and feet."

## Study XXI.—Jesus' Conception of the Disciple as a Man of Prayer

### Fourth Day: The Disciple Praying to his Heavenly Father (continued)

1. Consider the relation of Jesus' prayer-hearing Father to the forces of nature. Do they so bar Him back that He cannot get to His praying child in need, or can at most only stand by in helpless sympathy? Notice Jesus' conception of the relation of God to nature in Matt. 5 : 45 ; 6 : 26, 28-30 ; 21 : 18-22.

The fixity of the laws of nature is certainly a great blessing. Suppose that a disciple of Jesus could at any moment through prayer suspend the law of gravity or make the sun set. Such power in prayer, granted to men in the present stage of their development, would change civilization into chaos. In every successful family there are certain things the children, especially the younger ones, know it would be useless to ask for.

2. At the same time it is being demonstrated every year that the better a father understands the forces of nature and the laws of their action, the more effectively he can through them grant the requests of his children. He can manufacture ice for them in the midst of the summer heat. Science is steadily demonstrating that the forces of nature are, to a certain extent, the means by the use of which the Heavenly Father can respond to His children's appeal.

3. Consider, however, that almost all of the petitions a disciple ever has occasion to make to his Father can be answered without recourse to the so-called laws of nature, *if God has power to put a thought into the mind of man.* Suppose that the disciple wants work or money. If his Father has power to put an appropriate suggestion into his mind, or into some other man's mind, or into the minds of both, the prayer can be answered. And this can be done by means of, and not in spite of, the laws of mental action. We are able to put thoughts into each other's minds by means of words, and science seems to be surely demonstrating the fact that there are other ways of doing it. Jesus simply assumes that God has so made the human mind that it is capable of an interchange of thought with Himself, its Heavenly Father.

At this point recall Jesus' conception of the relation of the Holy Spirit to the human spirit, presented in Study XIX. Read again, in the light of this thought, Luke 12 : 11 ; John 16 : 13.

4. Consider incidentally the career, as an unconscious answerer of prayer, open to a disciple living in association with the Holy Spirit.

"More things are wrought by prayer
Than this world dreams of."

Consider also the place of prayer in the life and work of a person engaged in scientific research.

"Said the Master to the youth:
'We have come in search of truth,
Trying with uncertain key
Door by door of mystery;
We are reaching, through His laws,
To the garment-hem of Cause,
Him, the endless, unbegun,
The Unnamable, the One
Light of all our light the Source,
Life of life, and Force of force.
As with fingers of the blind,
We are groping here to find
What the hieroglyphics mean
Of the Unseen in the seen,
What the Thought which underlies
Nature's masking and disguise,
What it is that hides beneath
Blight and bloom and birth and death.
By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,
On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer!'

"Then the Master in his place
Bowed his head a little space,
And the leaves by soft airs stirred,
Lapse of wave and cry of bird
Left the solemn hush unbroken
Of that wordless prayer unspoken,
While its wish, on earth unsaid,
Rose to heaven interpreted."

Whittier, The Prayer of Agassiz.

## Study XXI.—Jesus' Conception of the Disciple as a Man of Prayer

### Fifth Day: The Disciple Praying to his Heavenly Father (concluded)

1. Read again Jesus' great call to prayer, Matt. 7 : 7-11. It is sometimes said that expectant appeal to the Heavenly Father for the granting of definite petitions is useless, because, if the things asked for are to happen, they will happen regardless of prayer. The practical invalidity of the objection becomes evident when it is realized that, if it were true, it would be useless to ask any *person* for anything. If the occurrence of the thing you ask your friend to do is in God's plan, it will happen whether you ask or not. Therefore it is futile to ask him to do you the favor. No one acts in accordance with such a theory. On the contrary, we act almost every hour of the day on the principle that it is of use for *persons* to ask each other for things. Modern civilization, as it becomes more complex, is increasingly becoming a vast system of askings and receivings. Jesus' fundamental position is that God is a *Person*, a personal Father, and that this great principle is operative in intercourse with Him just as in all other personal intercourse. Read Jesus' effective illustration of this thought in Luke 11 : 5-10. Read also Matt. 7 : 8.

2. It is some times said that since God knows what is for our good and is kindly disposed, He will give us good things without our asking. But well-disposed parents often wait until their children care enough about things of value to ask for them before giving them. Furthermore, it seems to be God's policy to do things in such a way as to give to His children the largest feasible share in the achievement. He is ambitious for His children, and seems to propose to develop them by giving them a large and responsible share in His achievements.

Read Jesus' words in John 14 : 12. An illustration of this principle is His plan for the evangelization of the world through His children. Real prayer, prayer that engages the whole being and is more than the mere utterance of words, is an output of spiritual force that constitutes taking a share in God's achievements. It is, therefore, wholly natural that He should wait for men to share in prayer His great achievements before carrying them on to completion.

In every well-regulated family many things are done for the children without their asking; other things are refused when asked for; but some things are done only when and because they are asked for.

## Study XXI.—Jesus' Conception of the Disciple as a Man of Prayer

### Sixth Day: The Father's Enjoyment in Answering the Disciple's Prayer

1. Prayer, as viewed by Jesus from the standpoint of the Fatherhood of God, has been seen to be an intellectually defensible proceeding as well as an instinctive cry of the heart. There is need to emphasize one truth that is involved in this recognition of the Fatherhood of God, and that is that God enjoys answering prayer. A father knows no greater joy than that which results from giving good things to his children. We sometimes have a feeling that there is a degree of disinclination on the part of God, which can be overcome only by persistent and strenuous appeal, or which is to be overcome through the intervention of Jesus. Read still again Matt. 7:7-11. Notice the "how much more" (v. 11). See also John 16:26, 27.

2. There are, however, in Luke's Gospel certain statements that seem, at first reading, to represent God as disinclined to grant what is asked of Him. Read 18:1-8. What is the point of this illustration? Does it represent God as *like* the weary judge? Notice the three expressions in vv. 7, 8 that indicate God's attitude toward those who are praying to Him. Yet evidently v. 1 indicates that it is a persistent praying to which Jesus here urges His disciples, although the reason for the persistence is clearly not the need of overcoming any disinclination or lack of interest on God's part. The situation of those who are praying is represented as peculiar. They are in danger of "fainting" (v. 1), and are in need of being "avenged" (v. 7). It is an exhortation then to those who are suffering persecution. They are urged not to cease calling upon God, but to be sure that He loves them and will come to their relief as "speedily" (v. 8) as He wisely can.

Read again Luke 11:5-13. In vv. 5-8 there is the account of a man who was trying to get something for his friend. Does Jesus here represent God to be *like* the sleepy neighbor (vv. 9-12)? Is the man more deeply interested in his "friend" than God is?

3. When answer to prayer is delayed it is always for some other reason than that God is unwilling to do a good thing for His children.

## Study XXI.—Jesus' Conception of the Disciple as a Man of Prayer

### Seventh Day: Review of the Week

Review the work of the week, gathering up everything that has been discovered regarding Jesus' conception of prayer. What did prayer mean to Jesus in His own experience? What does Jesus represent to be the value of prayer to the disciple? What is the attitude of God toward a praying disciple?

The conditions to be met by a disciple in order to pray as his Father would like to see him pray, and the objects for which a disciple should pray, will be considered next week.

"In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it.

"It has, and God has *determined* that it should have, a positive and an appreciable influence in directing the course of a human life. It is, and God has *purposed* that it should be, a link of connection between human mind and Divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has *decreed* that it should be, a *power* in the universe, as distinct, as real, as natural, and as uniform, as the power of gravitation, or of light, or of electricity. A man may *use* it, as trustingly and as soberly as he would use either of these. It is as truly the dictate of good sense, that a man should expect to achieve something by praying, as it is that he should expect to achieve something by a telescope, or the mariner's compass, or the electric telegraph.

"This intense practicalness characterizes the scriptural ideal of prayer. The Scriptures make it a reality, and not a reverie. They never bury it in the notion of a poetic or philosophic contemplation of God. They do not merge it in the mental fiction of prayer in any other action or all other action or duties in life. They have not concealed the fact of prayer beneath the mystery of prayer. The scriptural utterances on the subject of prayer admit of no such reduction of tone, and confusion of sense, as men often put forth in imitating them. Up, on the level of inspired thought, *prayer is* PRAYER—a distinct, unique, elemental power in the spiritual universe, as pervasive and as constant as the great occult powers of Nature."

Austin Phelps, The Still Hour.

## Study XXII.—Jesus' Conception of the Disciple as a Man of Prayer

(*Continued*)

### First Day: Jesus' Sharing the Disciple's Prayer

1. Jesus' statements regarding God's willingness to answer prayer are startlingly broad; but a close inspection of them shows that there are always conditions attached. God does not unqualifiedly put Himself at every man's beck and call; nor does He make gods of men.

The most fundamental and comprehensive statement of conditions is found in John's Gospel. Read 15:7. What is meant by "abide in me"? "Abide" conveys the idea of steady residence, and such residence, when two personalities are concerned, involves entire agreement. Christ constitutes the man's environment; and there is entire adaptation to the environment.

What is it for His "words" to "abide in" the disciple? A word is an expression of a thought, a message from a mind. What then is it for the messages of Jesus to be received and kept in the mind of a disciple?

2. Notice another way of wording the condition in John 14:13, 14; 16:26. In Hebrew usage the name stands for the personality. To ask "in His name" is not to append the phrase to the prayer, but to be in the close, vital connection with the personality of Jesus described in 15:7.

That is, the disciple who has this promise made to him is one who is so intimately associated with his Lord that he shares his Lord's purposes and spirit; and *his Lord shares the disciple's prayer.* The Great Pray-er (See Study XXI, First and Second Days) unites with His disciple in a partnership of prayer. See how this thought seems to underlie the remarkable statement in Matt. 18:19, 20, particularly the last clause of v. 20. It is the presence of the Great Pray-er in the midst of the group so lovingly disposed toward each other as to be thoroughly in harmony with Him, that makes the prayer effective.

3. The word "abide" implies that effective prayer springs out of a certain kind of *life.* The condition is not one that can be met for a few moments of prayer and then refused.

While our acquaintance with Jesus is deepening we lay all our hopes, fears, and desires in simplicity before our Father, even though we are not sure that they are yet such as can be shared by Jesus to the extent implied in these chapters of John's Gospel.

## Study XXII.—Jesus' Conception of the Disciple as a Man of Prayer

(*Continued*)

### Second Day: The Disciple Praying in Sympathy with his Lord

1. It remains to determine whether more specific statements are made by Jesus of what is involved in the general condition of effective prayer discovered yesterday in John 15 : 7.

It goes without saying that this condition of fellowship with Jesus involves the readiness of the disciple to do whatever his Lord will have him do; and also to have, or not to have, the thing prayed for, according as his Lord may prefer. A man who is persistent in what he knows he ought not to do, or in a preference that his Lord cannot share, cannot have the fellowship with his Lord out of which effective prayer springs.

2. Note in Matt. 6 : 33 and its context another specification. Jesus' fundamental ambition is to establish the civilization of the Kingdom of Heaven upon the earth. The disciple who would live in intimate fellowship with Him, must, in the nature of the case, share this supreme ambition. If Jesus is to share his prayer it must be a prayer for something related to the Kingdom of God. It may be for education, or work, or success in business, but for these things as a means toward increased efficiency in the establishment of the Kingdom of Heaven.

This eliminates all purely selfish prayer. The righteousness of the Kingdom (Matt. 6 : 33), on its manward side, consists in brotherliness, which is the opposite of selfishness. Jesus could not share prayer offered in a spirit of indifference to His other disciples, the other children in the family of the Father.

3. Read the condition in Mark 11 : 25. It is of course true that Jesus could not be in fellowship with one who has an unforgiving spirit. He could not share a grudge, and so could be no partner in the prayer of the unforgiving man.

4. Read also Mark 11 : 24. This can scarcely mean that a person shall strain himself to believe without evidence that God has already decided to give him the thing he has just asked for. Such assurance, it would seem, could only be attained as the result of some inward intimation from his great Associate in prayer. It does imply

a very vivid sense of the presence of God and of His alertness to hear and answer prayer. It is the very opposite of the spirit that asks for things thoughtlessly, in conventional prayer-meeting language, without any idea that they will ever be granted ; or for things that the pray-er would not be willing to receive if they should be given him.

5. That which perhaps most frequently prevents our prayers from being such as can be shared by Jesus, is their selfishness. The Holy Spirit is sometimes prayed for because His presence is thought to be essential to the pre-eminence we desire in Christian work. We think only of ourselves in this prayer, and do not equally desire His presence in the lives of those associated with us in our work. The prayer which Jesus shares, whatever be the thing prayed for, must be one that takes others into account. Indeed, God seems to try to compel us to take account of others by knitting our lives so closely together with theirs that oftentimes we cannot get from God what we want for ourselves except as it comes from Him through others.

"A tourist, in climbing an Alpine summit, finds himself tied by a strong rope to his trusty guide, and to three of his fellow-tourists. As they skirt a perilous precipice, and he seeks God's protection along that dizzy height, he cannot pray confidently, 'Lord, hold up *my* goings in a safe path, that *my* footsteps slip not, but as to my guide and companions, they must look out for themselves. Each of us is responsible for himself alone.' The only proper prayer in such a case is, 'Lord, hold up *our* goings in a safe path, that *our* footsteps slip not. Guide our guide, and keep all of us steady ; for if one of us slips all of us may perish.' Nor is this Swiss mountain-climbing the only thing in which we stand or fall with our fellow-travellers.

"Prayer for ourselves includes prayer for others, when we are sick and trust ourselves to a physician. If we ask God's help, we must ask it for our doctor also. If we pray for protection on an ocean voyage, our prayers should be for the captain and engineer of our steamer as well as for ourselves, in order that God may give us safety. . . . Prayer for our daily bread involves prayer for the cook or baker, who might give us poison in our food."

H. Clay Trumbull, Prayer ; its Nature and Scope.

## Study XXII.—Jesus' Conception of the Disciple as a Man of Prayer

(*Continued*)

### Third Day: The Disciple Praying in Secret

1. One of the chief ailments of the religious life in Jesus' day was its intense itching for notice. Read Matt. 6 : 5, 6, and the context, vv. 2-16. The Pharisee's real petition was addressed, not to God, but to men, and was simply, "See me pray!"

This spirit was absolutely destructive of the real essence of prayer, namely, personal address to God. Jesus, therefore, suggested an arrangement by which the disciple would be "seen" by but one person, and would know that he was seen by no other. He was to go into the inner room of the house, shut the door, and pray there. Then he could be in large measure himself, and could concentrate attention on one person.

Through secret prayer, as through no other means, the faculty by which we apprehend the presence of an unseen Father has a chance to grow by exercise.

2. The result of such secret interviews with God is represented by Jesus, in language appropriate to the commercially religious spirit of the Pharisee, as "recompense" (v. 6). What did Jesus mean by this? What "recompense" is there for one who goes apart, and is not seen by men to be praying? In considering this question, think again of Jesus' habit of being alone in prayer. What good did it do Him to pray alone? Glance for a moment at the instances of Jesus' secret prayer, mentioned in Study XXI, First and Second Days, and see what the effect of them seems to have been.

3. The very heart of prayer consists in the sense of the presence of God. Prayer is not meditation or soliloquy, but a meeting with Another. That Other is not an impassive, unresponsive personality, a spiritualized idol, but a Live God, who listens, and whose feelings and thoughts as He listens to prayer are said by Jesus to be those of a Father. These feelings and thoughts move toward His praying child. Prayer is an interview in which there is an interchange of thought and an interplay of feeling.

## Study XXII.—Jesus' Conception of the Disciple as a Man of Prayer

(*Continued*)

### Fourth Day: Subjects of the Disciple's Prayer

1. Does the teaching of Jesus contain any directions regarding the things for which the disciple ought to pray? Some of Jesus' disciples had previously been disciples of John the Baptist (John 1:35-42), and had greatly enjoyed the many forms of prayer that John had taught his disciples. One of them, therefore, requested Jesus to imitate John in this particular. Read Luke 11:1; 5:33. The type of life cultivated by Jesus among His disciples had been far less austere than that of John's company, and probably seemed to casual observers, accustomed to the formalism prevalent among the religious leaders (Matt. 6:5, 16), to be far less prayerful. Read again Luke 5:33. His own disciples did not realize that, while slowly bringing them into sympathy with Himself, He was laying deep and strong foundations for lives of prayer such as John could not secure in his disciples. And so, perhaps, it came about that this unnamed disciple in Luke 11:1 tried to stimulate Jesus by citing John's example. Jesus appreciated the man's point of view and responded. His response was probably at the time disappointing to the Twelve, who doubtless expected something more elaborate. It was a list of topics of prayer, and seems, because of the two forms in which it has come down to us, not to have had one fixed form from the beginning. Read Matt. 6:9-13 and Luke 11:2-4. The value of this list of topics as a guide in prayer has been increasingly realized.

2. Take it up clause by clause in the form found in Matt. 6:9-13, considering first v. 9. What is the attitude of the pray-er toward God and toward men as indicated in the first two words?

When a friend or relative takes up his residence in a far country, our world of thought at once enlarges to include that country. What is indicated by the whole first clause as to the disciple's sphere of existence?

What does the word "hallowed" mean? Remember that "name" is equivalent to person. Exactly what is the disciple praying for in this clause?

What does the second petition mean? Is the third petition (v. 10) an explication of the second? Take time to picture to yourself what the result in civilization will be, when this part of the prayer is answered. What is implied as to the disciple's own effort to answer this prayer?

## Study XXII.—Jesus' Conception of the Disciple as a Man of Prayer

(*Continued*)

### Fifth Day: Subjects of the Disciple's Prayer (concluded)

1. Continue the study of Matt. 6 : 9-13. Do you note any change in the general character of the petitions beginning with v. 11? Is it literal bread that is meant in v. 11? Does it include anything else? If so, what sort of things does it include? Note in the marginal reading the period of time for which God is asked to make provision. It is an arrangement designed to bring a man to his Father each day.

Is there any indication in vv. 9-11 as to the relation between prayer for our personal needs and that for the Kingdom of God?

2. The petition in v. 12, and the necessary connection between its two parts have already been considered in the discussion of forgiveness in Study XX.

3. The petition in the first half of v. 13 seems strange. Does "our Father" bring us into temptation? Temptation is certainly one feature of the situation in which He has placed us, and temptation resisted is evidently a valuable means of establishing right character. It is equally certain that our Father does not wish His children to yield to temptation. The significance of the petition seems to consist in emphasizing the appropriate attitude of the disciple toward the temptations that are present in God's world. He is very distrustful of himself, and keenly alive to the awful calamity involved in yielding to temptation. He knows his weakness. He does not, like an overconfident child, recklessly ask his Father to send him out into temptation; but he prays rather for deliverance from the attacks of evil. It is the language of one who wishes to keep out of clearly recognized danger, but who, when he finds himself in it, trusts in God for deliverance and conducts himself with a royal courage.

Picture to yourself the scene in Mark 14 : 32-40, and note the two ways of meeting temptation. However difficult it may be to understand in detail the situation of Jesus, there seems clearly to have been something of temptation in it. The disciples also were in the presence of temptation. Look first at the form of Jesus alone under the trees (vv. 35, 36), and then across at the drowsy disciples (v. 37). What does Jesus teach here, by word and example, regarding the relation of prayer to the meeting of temptation (v. 38)?

## Study XXII.—Jesus' Conception of the Disciple as a Man of Prayer

(*Continued*)

### Sixth Day: The Disciple Sharing Jesus' Prayer for Others

1. One thing which has been steadily implied in the study of this subject needs to be brought out distinctly before leaving it, namely, that Jesus' partnership with the disciple in prayer involves the disciple's sharing Jesus' prayer for others. We have seen that no prayer which Jesus can reasonably be expected to share can ignore others. Everything that one asks for himself must be in full view of the needs of others, and of his own relation to them. What is now to be considered is the extension of this spirit to include positive prayer for others.

2. Read John 17 rapidly through, in order to hear Jesus praying for His disciples, and so to get an idea of the character of the praying for others that the disciple is to share. What petitions for others are there in this prayer that might be shared by a disciple?

3. It is not simply in prayer for other disciples that the disciple joins Jesus. There is one expression in v. 9 that is possibly significant. Consider whether the expression, "I pray not for the world," means "I do not *now* pray for the world," and implies that it was His habit to pray for the world. We know that He regarded His death to be of significance to the world, and that it was for love of the world that He died (cf. John 3 : 16). It is hardly conceivable that such love should not express itself in prayer. He certainly distinctly enjoined such love and prayer upon His disciples. Read Matt. 5 : 44. To what extent is prayer for the world enjoined in Matt. 6 : 10?

> "For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God."
>
> Tennyson, The Passing of Arthur.

## Study XXII.—Jesus' Conception of the Disciple as a Man of Prayer

(*Concluded*)

### Seventh Day: Review of the Week

1. Gather up what has been discovered regarding the conditions to be met by the disciple who would pray effectively; the objects for which Jesus would have him pray; and the relation of the disciple's secret prayer to his life in the open.

We need constantly to remember that it is by virtue of our discipleship that we have the great opportunity for such prayer as has been considered in these two studies. It is because Jesus draws us near to His own person, and shares with us increasingly, as we are able to grow into it, His own spirit of prayer and His own sense of the presence of the Father which is the basis of all prayer. It is particularly important that through intimate association with Jesus we come to share His *desires*. The real problem of learning to pray is the problem of awakening an unselfish desire, for prayer is the natural expression of sincere and unselfish desire. The reason we do not pray more for the things that interest Jesus is because we do not really care enough about them to pray for them. If our imaginations can be so quickened that we see the vision of the heavenly civilization on earth, or of the selfish man transformed into a brotherly man, then we shall begin to desire these things and to pray for them.

One cannot desire at will, but he can will to use the means necessary to create a desire. He can will to discover, and give attention to, such facts as beget desire. He can study the teaching of Jesus until he begins to see the vision that Jesus saw, "that he who sees forgets nevermore"; he can acquaint himself with the inspiring record of transformations of civilization here and there in so-called heathen countries; he can take pains to learn of transformations in the lives of individuals, such as are known to any man who has long been connected with city missions; he can take time to be alone and "practise the presence of God"; he can habitually think of Jesus as associated with him in prayer, and make only such petitions as he thinks Jesus would endorse. He can ask Jesus to teach him in these and other ways how to pray, for Jesus is evidently ambitious that His disciples should learn to join Him in His great ministry of prayer.

## Study XXIII.—Jesus' Conception of the Disciple Extending the Kingdom of God

### First Day: Disciples to be Employed in Extending the Kingdom

1. As has been clearly seen, Jesus phrased His great hope of good for men in the current Jewish expression the "Kingdom of God." It remains to consider what part Jesus assigned to His disciples in the realization of the ideal expressed by this phrase.

From the beginning He endeavored to reproduce in the Twelve some measure of His own deep interest in men. Read Matt. 4 : 19, and consider what Jesus really meant by these words. Is it legitimate to see in Matt. 6 : 33 anything more than an injunction to seek each for himself to be in the Kingdom and live its righteous life?

2. As time passed it began to be evident that He proposed to give to the Twelve a share in the kind of work He was Himself doing. Read Matt. 10 : 1-8.

At the close of this Galilean synagogue campaign, in which the Twelve took some active part, it became evident that the religious leaders of the nation were against Him, and that there was much to discourage Him. See Matt. 12 : 14, 24, 38-45. Yet Jesus manifested in the face of this opposition the utmost confidence in the ultimate success of the enterprise. Read Matt. 13 : 31, 32. Note also the confidence of the farmer, who sleeps soundly at night and goes tranquilly about his business by day, when his seed is once in the soil, Mark 4 : 26-29. The question is, What was the source of Jesus' confidence in the coming of His Kingdom? What had He done that was comparable with the putting of seed in the ground? What had Jesus put into the world that was like yeast in meal, Matt. 13 : 33?

These parables are not explained in their context; but in the explanation of another parable, found in Matt. 13, there occurs a suggestive phrase indicating what Jesus regarded as the living seed that would multiply into a world-harvest. Read carefully Matt. 13 : 38.

We shall have soon to raise the question, What was it in this small group of Syrian Jews that made Jesus reckon them so valuable a part of His resources? Note now simply that they were so reckoned.

3. The most distinct statement of Jesus' purpose to rely upon His disciples for the realization of His ideal is found in Matt. 28 : 18-20; Acts 1 : 8.

## Study XXIII.—Jesus' Conception of the Disciple Extending the Kingdom of God

### Second Day: The Disciples Preserving and Enlightening the World

1. It was seen yesterday that Jesus counted His disciples as a prominent part of the resources at His disposal for the realization of His ideal of civilization. A more specific statement to this effect is made in Matt. 5 : 13-16. What is meant here by calling the disciples "salt"? It is evidently not the use of salt in small portions for seasoning food that Jesus had in mind, but rather its use in large quantities such as could be sometimes thrown away and "trodden under foot of men." He probably had in mind the pickling of fish, which was an important industry about the sea of Galilee, and in connection with which large quantities of salt would be used or sometimes might spoil and be thrown away. The question then is, What is the relation of the disciples to the civilization of the world that makes it suitable to regard them as "salt"? What is the effect of their presence upon the civilization of the world? Try to think this through in some detail in the case of the life of a single community.

2. What does Jesus mean in this paragraph by calling the disciples the "light of the world"? In what respect is the personality of the disciple a "light" shining "unto all that are in the house" (v. 15)? How are the others morally better off than they would be if the disciple were not there?

3. The following words were written by some unknown author in the second century whose letter to an inquiring Pagan friend is one of the most dignified of the post-apostolic writings:

"What the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. . . The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens."

The Epistle to Diognetus.

## Study XXIII.—Jesus' Conception of the Disciple Extending the Kingdom of God

### Third Day: The Disciples Preserving and Enlightening the World (concluded)

1. We have seen the importance attached by Jesus to the presence of His disciples in the world. It remains to ask the fundamental question, What was there about the person and life of the disciples that made Jesus consider them to be so serviceable in the accomplishment of His great enterprise? What were the qualities that made them seem to Him like "seed," "yeast," "salt," "light"? At least a partial answer to this question may be gained in the statements of Matt. 5:3-12, which immediately precede the paragraph considered yesterday. One needs to inquire regarding such of these statements as bear upon the matter in hand exactly what the quality mentioned is; whether it tends to keep society from disintegration; and whether it tends positively to increase the number of those who have the spirit of the Kingdom, or to intensify it in those who already have its beginnings. Jesus' plan, of course, was not confined to the mere preservation of society from decay, but involved the transformation of society, through the renovation of its individual members, into the Kingdom of God.

2. Take up vv. 3-12 sentence by sentence as suggested above. "Poor in spirit" (v. 3) may designate those who are in spirit as though poor, whose spirits are humble. The "meek" (v. 5) are those who hold themselves ready to serve. The "righteousness" of the Kingdom (v. 6) has been seen in Part I to be "love," manifesting itself Godward in a filial spirit and manward in brotherliness.

3. Jesus seems to regard the simple presence in the world of a company of persons conspicuously characterized by these qualities as a propagating agency. The result is stated by Jesus in v. 16. The significance of the parable of the yeast in the meal (Matt. 13:33) seems to be that each leavened particle quietly imparts its characteristic to its neighbor, simply by virtue of being near its neighbor. Behind the process is God vitalizing the relationship. Note the clear statement of this in the Gospel of John, 17:21. The sight of a company of people conspicuous for the sincerity and love which characterize their relations to each other, is what will finally convince the world of the reality of the mission of Jesus.

## Study XXIII.—Jesus' Conception of the Disciple Extending the Kingdom of God

### Fourth Day: The Disciples Overcoming Evil with Good

1. It was not simply the silent influence upon the world of a company of people conspicuous for their love of each other that made Jesus consider them a propagating agency. He thought of the disciples as bringing the power of their unselfish love to bear directly upon the life of the world itself. The most conspicuous and startling instance of this is the treatment Jesus expected them to accord their so-called "enemies." Read Luke 6 : 27-36. Consider what an "enemy" is. Imagine some concrete cases of real modern enmity. Consider also what the expression "to do good" means; and "to bless"; and "to pray for."

The sentences that follow (vv. 29, 30) describe, in language not easily to be forgotten, certain picturesque manifestations of the spirit Jesus is inculcating. It is an impressive way of protesting against resentment. There is no virtue whatever in doing these particular things except as they are expressions of love for, or interest in, the "enemy," and if the real desire to benefit the enemy exists, doubtless it may often express itself in other ways than these. The characteristic of this family, Father and sons, is a merciful spirit (vv. 35, 36). Just as the love of God overcomes the sin of men, so will the love of the sons of God. The whole family is engaged in overcoming evil with good.

2. This propagating love is often spoken of as expressing itself in showing kindness to another class of persons, as likely to go unloved as are enemies, though for a different reason, namely, the helpless. As an instance of this read Jesus' table-talk regarding the use of the home, Luke 14 : 12-14, and its context vv. 1-15.

3. In the disciples' daily intercourse with the world the love of God gets into all the cracks and crevices of the world's life. On every hand are those who have sorrows, burdens, sicknesses, remorse, fear, and moral weakness. To all these the disciple comes in honesty and love with his ministry of the love of God.

> "But I hear around me sighs of pain
> And the cry of fear,
> And a sound like the slow sad dropping of rain,
> Each drop a tear!"
>
> Whittier, **My Soul and I.**

## Study XXIII.—Jesus' Conception of the Disciple Extending the Kingdom of God

### Fifth Day: The Disciple Reporting his Experience

1. In addition to the quiet but mighty influence of the disciple's character and life as a means of extending the Kingdom, Jesus emphasized the disciple's verbal testimony. By this is meant the report of an experience. As some one has said, we are not advocates but witnesses. Glance rapidly over Mark 5 : 1-17 and read carefully vv. 18-20.

A sincere man testifying out of his experience that he has found in Jesus the all-powerful Christ, is the rock upon which the Church rests. See Matt. 16 : 13-18. No plot laid in the dark gateway of hell can ever prevail against such testimony (v. 18). Read further Luke 24 : 44-49 ; Matt. 28 : 19, 20 ; Acts 1 : 8, as indications of the number of those to whom the report of experience is to be given.

2. Jesus lays stress upon the publicity of the report. Read the strong language in Matt. 10 : 27, and note the strenuous tone of vv. 22, 23 in the context.

To attempt to live the life of a disciple without letting it be known that discipleship is the explanation of the life would not merely deprive Jesus of the credit due to Him, but would be fatally misleading to others. It would tend to create in their minds the impression that such a life could be lived without connection with Jesus Christ.

3. It seems to be the policy of Jesus to have His Kingdom extended through the message of a man to his fellow-man. If by any means the way of communication between a man and his fellow-man could be blocked, the entire plan for establishing the Kingdom would be defeated. It seems sometimes as though an evil intelligence were operating to make the disciple's presentation of his report to another man seem to be a difficult and almost impossible undertaking. Yet those who have had even a little experience in overcoming this artificial sense of difficulty, seem to agree in representing one of the chief satisfactions of life to consist in the consciousness of having in this way helped another man into discipleship.

"Trebly blessed art thou, my brother, whose joyful lot it is to stretch thy soul over a soul that is dead, as Elisha stretched himself over the dead son of the Shunamite, and to raise it up breathing and calling upon God!"—William Arthur, The Tongue of Fire.

## Study XXIII.—Jesus' Conception of the Disciple Extending the Kingdom of God

### Sixth Day: The Disciple Praying for the Extension of the Kingdom

1. Jesus evidently counted the praying of His disciples as one of the resources available for the establishment of the civilization of heaven upon the earth. On one occasion the magnitude of the undertaking, even in the limited form in which at the moment it presented itself to Him, seemed greatly to impress Him. In such an emergency it is noticeable that He appealed to His disciples to *pray*. Read carefully Matt. 9 : 35-38.

2. As has been already noted, Jesus proposed to share His achievements with His disciples. Read again in John 14 : 12 His promise that they in the future should perform greater achievements in extending the Kingdom than His own up to that time had been. Notice carefully in v. 13 how these great achievements are to be performed.

It becomes possible, therefore, for disciples through prayer to produce results in parts of the earth remote from themselves. This possibility rests upon the ability of God to put a thought into the mind of a man. That He should sometimes wait for prayer before He does it, is in accord, as has been seen, with His general policy of doing things in such a way as to give to His children the largest feasible share in the achievement.

"Another experience came in the fall of 1882 and the spring of 1883. I found that a spirit of speculation and doubt of many of the vital doctrines of the gospel had come into the school and was also among some of the pastors as well. The preaching was too much of a speculative, philosophical character. Doubts of the divinity of Christ, and especially of the reality of the Holy Spirit, were rife in our school, even among some of the teachers. I felt a great agony of prayer for this, as did some of my colleagues. When the Week of Prayer came, the first of January, it passed without any special results, and we held it over a second week, having a general meeting every evening to pray especially for the outpouring of God's Spirit upon the school. But no result came. Then a little band of perhaps ten held on, praying daily for this object. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and our needs, and asking for special prayer for the outpouring of God's Spirit upon the school. I made forty copies of it and sent them to most of

our colleges and theological seminaries in the United States. The weeks wore on and there was no sign here. The little band of praying ones had decreased to half a dozen. On Sabbath, the sixteenth of March, 1883, in the afternoon and evening an invisible influence struck the school. None of the teachers knew of it until the next morning. But of the about one hundred and fifty young men in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were at first under the deepest conviction of sin. This experience lasted a week, during which time there was no preaching. The whole movement was to human eye spontaneous, and the only efforts almost which the teachers put forth were to restrain from excesses and guide the inquiring souls into the light. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan, and this revival changed the whole spirit of our school. There have been no doubts since that time of the existence and work of the Holy Spirit. About the middle of April answers to my letters came, and they told us that on March 12, 13, 14, 15, 16, 17, and on, companies were praying for the outpouring of the Spirit on the Doshisha, some of them saying that they were praying with strong crying and tears."

Rev. Jerome D. Davis, D.D.,
Missionary Herald, November, 1889.

## Study XXIII.—Jesus' Conception of the Disciple Extending the Kingdom of God

### Seventh Day: Review of the Week

Review the evidence that Jesus planned to give His disciples a responsible part in the extension and establishment of His Kingdom; and see how He expected them to perform their part. Make clear to yourself what it is that Jesus is engaged in doing, that is, what the fundamental features of the Kingdom of God are. The Kingdom is a civilization, a social system, in which every member, as a disciple of Jesus, is a true son to his Heavenly Father and a true brother to his fellow-man.

"At the close of the Ecumenical Conference, held at New York in 1900, the General Committee prepared an address to the Church. This address was read at a meeting attended by representatives of missionary societies of all parts of Christendom and was adopted unanimously. It concluded thus: 'Entrusting to Him the certain guidance of the great tides of influence and life which are beyond our control, it is for us to keep the commandments of His Son and carry to those for whom He lived and died and rose again the message of the goodness and love of their Father and ours. We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow-creatures. It is our duty through our own preachers and those forces and institutions which grow up where the Gospel prevails, to attempt now the speedy evangelization of the whole world. We believe this to be God's present call,' 'Whom shall I send and who will go for us?' We appeal to all Christian ministers set by divine appointment as leaders of the people, to hear this call and speak it to the Church, and we appeal to all God's people to answer as with one voice, 'Lord, here am I, send me.'"

Mott, The Evangelization of the World in This Generation.

## Study XXIV.—Jesus' Conception of the Disciple Extending the Kingdom of God

(*Continued*)

### First Day: The Disciple Using his Money

1. The Jewish civilization into which Jesus entered was one in which even the religious teachers of the day were greedy for money. Note the first clause of Mark 12 : 40 in Jesus' criticism of them, and the ridicule with which they met His teaching regarding the use of money, Luke 16 : 14.

The fact that Jesus found His fellow countrymen so bewitched with the desire for money, explains in part, perhaps, the extremely forcible way in which He presented His teaching regarding its use. It seemed to the Twelve that a respectable rich man was certain to find an honorable place in the new order of things. Note their impatient surprise at the apparent impracticability of Jesus' views on this point, Mark 10 : 23-26 and its context, vv. 17–22. See also the strenuous language in Luke 6 : 20, 21, 24, 25 ; 12 : 33. He seemed determined to speak in such a way as to make an impression upon the callous, money-loving heart of His generation.

2. One of the most forcible presentations of Jesus' thought is found in Luke 12 : 13-21. Read the passage carefully. Out of the great money-loving crowd that confronted Jesus came a typical cry for a division. "Make my brother divide!" the voice cried (v. 13). In reply Jesus tried to give the crowd a new view of life. He advanced the idea that the possession of property does not constitute *life* (v. 15). Note the contrast between "soul" and "things" (v. 20.). Jesus then proceeded to draw a picture of a well-to-do farmer who thought that life consisted in the possession of things. The man was not dishonest (v. 16) nor niggardly (v. 19), and yet God applied to him a title that he had never heard from the lips of his admiring neighbors, and pronounced his life a colossal blunder (v. 20). What was the matter with the man? What is the meaning of v. 21?

3. The poor man is in equal peril with the rich man. Notice the close connection of the poor man's paragraph, vv. 22-29, and the force of "therefore" (v. 22). He who is discontented because he is not rich fundamentally resembles in disposition him who is contented because he is rich. He who wants the necessities of life for himself alone has the same disposition as he who wants the luxuries for himself alone. Both agree in wanting things for themselves alone.

## Study XXIV.—Jesus' Conception of the Disciple Extending the Kingdom of God

(*Concluded*)

### Second Day: The Disciple Using his Money (concluded)

1. Jesus' most distinct teaching regarding the use of money is found in Luke 16 : 1-12, the parable of the "Shrewd Steward." Read vv. 1-8 and note that in v. 9 (read the Revised Version) Jesus distinctly states the thought that He has been illustrating. In this verse "mammon of unrighteousness" is an expression describing money.

The essential feature of the Kingdom of God is its brotherliness, its eternal friendships. Money is to be so used as to produce eternal friendships. Read v. 9 again. The disciple is to use his money in such a way as to insure his finding in the life to come that eternal friendships have been gained by it with those whom it benefited, although during his life on earth he may never have known them.

Read in vv. 19-25 the account of a man who did not use his money in this way, and who consequently did not have the joy of eternal friendships in the life to come. In partial contrast read Luke 10 : 33-35.

2. The fact that the disciple is a son of God is assurance that he will in the future be called upon to exercise great power. He is like the son of a wealthy father, who will have great power and responsibility when he becomes of age. Human life is a device of God for training His children in the unselfish use of power. He puts money, which is a comparatively low form of power, into their hands so that they may, by the unselfish use of it, prepare themselves to be trusted with higher forms of power in the age to come. Read carefully Luke 16 : 10, 11. Consider whether it would be safe to trust a man with prayer-power who could not be trusted to use even the lower money-power unselfishly. Consider also whether the Church as a whole can be trusted with prayer-power, until it has learned to use its money unselfishly in the service of Jesus' new order of things.

3. Money is a temporary possession (cf. Luke 12 : 20). If a man cannot use unselfishly that which must soon go to another, how can he be given in the age to come something to keep, forms of spiritual power that will be an essential part of himself? Read Luke 16 : 12.

4. It is as easy for a man with a small sum of money as for a man with a large sum of money to learn to use his money unselfishly. Per-

haps it is easier. Moreover, there has never been in the past such an opportunity as exists to-day for a man with a small sum of money to take a large part in the extension of the Kingdom of God. This is due to two facts, the possibility of quick communication with remote parts of the earth, and the ease with which combinations are formed. A call for money can be published by some trustworthy benevolent agency; fifty thousand men can send each a dollar; and the $50,000 can be cabled half way around the world, all within a week. The world is becoming one vast neighborhood. It is becoming more and more evident in economic development that God intends to establish the civilization of the new Kingdom in such a way as to give all the disciples of Jesus a share in the achievement.

We are so closely knit together that the commonplace disciple with the silent influence of his merciful heart; with his sincere word of testimony; with his inspired prayer; and with his dollar, can make a contribution to the consummation of Jesus' great hope for humanity, the influence of which no man may measure.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark, what soundeth is creation
Groaning for its latter day.

"Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right!
On! let all the soul within you
For the truth's sake go abroad;
Strike, let every nerve and sinew
Tell on ages, tell for God!"

Arthur Cleveland Coxe.

## Study XXIV. — Jesus' Conception of the Disciple and his Mission

### Third Day: Review of Studies XVI, XVII, XVIII, XIX

As we draw near to the close of Part III it remains to make some definite and measurably exact statement of Jesus' conception of the disciple and his mission. In order to gather the material for such a statement it is necessary to make a general survey of the ground traversed. Look rapidly over Studies XVI, XVII, XVIII, XIX, in order to see what they have contributed to such a general statement as is proposed. The general questions to which answers are sought are these: What did Jesus consider the undiscipled man by virtue of his nature to be? What is it to become a disciple? What constitutes a successful disciple? That is, What is a disciple in the world for?

Record whatever material for reply is afforded by these four studies in preparation for a final statement.

### Fourth Day: Review of Studies XX, XXI, XXII, XXIII

Glance rapidly over Studies XX, XXI, XXII, XXIII, and the first two days of XXIV, looking for material that can be used in reply to the questions proposed yesterday.

## Study XXIV.—Jesus' Conception of the Disciple and his Mission

### Fifth Day: The Disciple's Preparation for the Christ's Judgment

Before making your final statement consider the light thrown on the subject by two paragraphs contained in the Synoptic report of Jesus' last conversations with His disciples. These paragraphs are found in Matt. 25 : 14-46. In the first paragraph, vv. 14-30, a business man leaves his estate in charge of servants. He entrusts to each something that is capable of being increased, and the increasing of which secures for the trustee his lord's approval.

The subject that is being illustrated is evidently readiness for the Messianic judgment (Matt. 24 : 42). It is the account of this judgment that immediately follows in the second paragraph, vv. 31-46. The question therefore is, What has been given to every man, which is capable of being increased, and the increase of which prepares him for the Christ's judgment? Read vv. 14-30 with this question in mind.

Now read vv. 31-46 for further light on the question, because this second paragraph contains a picture of the Christ's judgment and a representation of what it was that prepared certain persons to meet this judgment. This investigation, of course, is intended to throw light on Jesus' conception of the disciple's mission and of what constitutes a disciple's success.

### Sixth Day: Jesus' Prayer for His Disciples

It is natural to suppose that Jesus' final prayer for His disciples, in the last moments of His earthly intercourse with them, would contain some expression of what His deepest desires for them were. Therefore, before making a final statement of His conception of the disciple and his mission, read John 17 very carefully. In this reading note everything that throws light on Jesus' ambition (1) for the individual disciple and (2) for the disciples as a body.

## Study XXIV.—Jesus' Conception of the Disciple and his Mission

### Seventh Day: Summary of Part III

1. Gather up the results of the work of the past few days into a compact statement of what you understand to be Jesus' conception of the disciple and his mission.

2. That which seems to be most significant in the nature of the human personality is its capacity for unselfish love. Every human being enters the world with this, and human life seems to be a device of God for the development of this capacity into an actual power. Normal human relationships from the beginning of existence appeal to this capacity. The little child is drawn out first in love to its mother and soon to its father. Later an appeal of a different sort is made, it may be, by a brother, and still another by a sister. In due time the new love for husband or wife enters the experience of this personality, and the love for son and daughter. No one of these seven relations, which the human personality sustains in the fully developed family life, is exactly like any of the others. They constitute a seven-fold appeal, of the most powerful character imaginable, intended to develop the soul's latent capacity for unselfish love into an active power. To these family relationships are to be added the many other relationships of friendly intercourse which spring up in daily life.

In the light of this view of life the supreme significance of daily life becomes evident. Ordinary daily life may reverently be said to afford the most favorable opportunity the infinite ingenuity of God could devise for the development of the love-power in human personality. What seems to us a commonplace daily routine seems to God a marvellous opportunity for life, as is evident from the importance attached to it in Jesus' description of the judgment. Read again Matt. 25 : 35-40. The ambition of Jesus for His disciple is that his daily life, so conceived, shall be a success.

3. Another way of stating the ambition of Jesus for His disciple is to say that the disciple is intended to become an expression of the love of God. It is the genius of God to express Himself. The dominant note in both the Old and New Testaments is that God means to be known. The disciple in whom daily life develops the capacity for unselfish love into an ever-increasing power, becomes an agency through which the love of God can express itself. The culminating thought in Jesus' prayer for His disciples is found in the last sentence, John 17 : 26.

God's love and Jesus' spiritual presence are to be in the disciple, and work out upon the life of the world through the disciple. The successful disciple is the one who is increasingly becoming, according to his ability, an expression of the love of God. God is getting at the life of the world through the love of these God-charged personalities that Jesus gathers about Himself and fills with the Spirit.

In this sense they are sent into the world on the same errand that Jesus came to perform. "As the Father hath sent me, even so send I you" (John 20:21). "I manifested thy name unto the men whom thou gavest me out of the world" (John 17:6).

As disciples of Jesus Christ, filled with the Holy Spirit, they so reveal the love of God as to contribute to the coming of that age in which all men shall be true sons to God and true brothers to each other.

> "After those days, saith the Lord;
> I will put my law in their inward parts,
> And in their heart will I write it;
> And I will be their God,
> And they shall be my people:
> And they shall teach no more every man his neighbor,
> And every man his brother, saying, Know the Lord:
> For they shall all know me,
> From the least of them unto the greatest of them, saith the Lord:
> For I will forgive their iniquity,
> And their sin will I remember no more."
>
> The Prophecy of Jeremiah.

# PART IV

# THE APOSTOLIC CONCEPTION OF THE DISCIPLE AND HIS MISSION

## Study XXV.—The Apostolic Conception of the Disciple in the Church

### First Day: The Disciples in the Church a Holy Brotherhood

1. In the New Testament literature outside of the Gospels and Acts the word "disciples" does not occur. Its place is taken by the words "saints," or "holy ones," and "brothers." The expression "Kingdom of God," or an equivalent, occurs in the Epistles, but much less frequently than in the Gospels; and the word "Church," which in the Gospels is found only in Matt. 16 : 19; 18 : 17, is freely used in the Epistles. It is not safe to infer from this fact, however, that "Church" and "Kingdom" are exact equivalents.

The Greek word translated "church" is the word used in the Greek Old Testament to designate an "assembly" of God's people. The word has a developing meaning in the New Testament, being applied first to a single local body of Christians, and later to the whole body of Christians in the world. It is also occasionally used of a special meeting of Christians for worship, I Cor. 14 : 19, 35.

2. In order to gain some conception of the frequency with which the words "saints," or "holy ones," and "brothers" are used as the ordinary designation of Christians, note some of the following references, which are but a few of many: Rom. 1 : 7, 13; 8: 12, 27; I Cor. 1 : 2, 10; 6 : 1, 6; II Cor. 1 : 1, 8; 13 : 11, 13; Eph. 1 : 1; 4 : 12; 6 : 23; Phil. 1 : 1, 12; 4 : 21, 22; Col. 1 : 2; I Thess. 1 : 4; I Tim. 5 : 10; Heb. 13 : 22-24; Jude 3; Rev. 5 : 8.

The Greek word translated "saints" does not occur as a designation of Christians in James, I and II Peter, and the Johannine letters; but the word "brothers" is so used in them.

We come then upon these three words, "church," "saints," "brothers," as the current designations of disciples in the apostolic age, and we seem warranted in making the statement that the disciples were thought of as constituting in the Church a holy brotherhood. Endeavor to think through the meaning of this designation.

## Study XXV.—The Apostolic Conception of the Disciples in the Church

### Second Day: The Disciples in the Church a Holy Brotherhood (concluded)

1. We need still further to see what is involved in this designation of the Church as a holy brotherhood. The question first arises, What is meant by calling the disciples "saints" or "holy ones"?

They are sometimes represented, if the translators are justified in inserting the words "to be," as "called to be saints," which apparently refers to the purpose of God for them in inviting them into personal relation with Himself. Are they regarded as already being saints, or is the term used as descriptive of what they will be at some future period? See Rom. 8 : 27; I Cor. 16 : 1; II Cor. 13 : 13.

The original meaning of the Greek word translated "holy" is "worthy of veneration," in which sense it is applied to God. It describes also the moral quality in the character of God which renders Him worthy of veneration. Anything that is set apart for God's uses or service is thought of as also worthy of respect or veneration, as for instance the furniture of the tabernacle. In the case of persons set apart for God, the word implies a certain moral character requisite in those who thus devote themselves to the service of God.

It was the thought of the Old Testament that the Jewish nation was under peculiar obligation to be holy because set apart by God for His own service. See the emphasis placed upon this idea in enforcing the Levitical distinction between clean and unclean foods. Lev. 11 : 43-45. Cf. I Peter 1 : 15.

2. Endeavor to determine what moral qualities in God and man are indicated by the word "holy." What is a "holy" person? What quality or qualities in the person of God or a good man call out most profound respect?

If the punctuation adopted by the translators in Eph. 1 : 4 be correct, what light does the passage throw on the nature of holiness? What is indicated as to the nature of holiness by I Thess. 3 : 11-13? By I Thess. 5 : 26? By Eph. 5 : 1-4?

3. The other word in the characterization of the Church, namely, "brotherhood," emphasizes the idea already seen to be so prominent in the teaching of Jesus.

Still endeavor to think through in the details of local church life the significance of this designation of the Church in the world as a "holy brotherhood."

## Study XXV.—The Apostolic Conception of the Disciple in the Church

### Third Day: The Relation of the Disciples in the Church to Jesus

1. The relation of this holy brotherhood of disciples to Jesus is variously represented in the apostolic writings. A general statement of the relation in several of its phases, as conceived by Paul, is found in Eph. 5 : 22-33. Note the different things that are said in this passage about Christ's attitude toward the Church, remembering that "to sanctify" means to make holy.

A significant statement of the relation of individual disciples in the Church is found in I Cor. 1 : 2, where they are spoken of as "sanctified in Christ," that is, Paul regards the personal association of the disciple with Jesus as that which makes him a "holy man." Read also I Cor. 6 : 11. See also the significant connection between two phrases in Rom. 1 : 6, 7, "called to be Jesus Christ's," and "called to be saints." Paul conceives of the disciple as one who is separated to the holy uses of Jesus Christ in human society. This idea of holy separateness to God or Christ is expressed clearly in Rom. 12 : 1, 2. Read also the sentence in Paul's address to the Ephesian elders, Acts 20 : 28.

2. The relation of Jesus Christ to the Church is sometimes represented by Paul under the figure of a building, particularly a temple. Read Eph. 2 : 21, 22. Read also I Cor. 3 : 10-17, in which the characters of the members of the local church are represented as built by the preacher upon Jesus Christ as a foundation, and in which the whole structure is represented as a temple.

3. We find it difficult to shake off certain uncomfortable associations connected with the words "holy" and "saint," which evidently did not exist in the mind of Paul. The words are associated in our minds sometimes with the seclusion of the cloister rather than with the noise of the factory; and yet Paul's "holy man" would not be out of place managing or working in a factory, as is evident from detailed descriptions of him found in Paul's letters. This has become more evident as men have come to see more clearly the social life of Christ. His holiness did not consist in shutting Himself away from men, but in meeting their needs in honesty and love. There is no holier man than he who, in fellowship with Jesus Christ, lives a life of sincerity and love.

## Study XXV.—The Apostolic Conception of the Disciple in the Church

### Fourth Day: The Relation of the Disciples in the Church to Jesus (concluded)

1. In Paul the relation of Jesus Christ to the Church is several times presented under the figure of a body. The earliest use of the figure is in I Cor. 12 : 12-30, particularly v. 27. Chief emphasis is placed here upon the relation of the various parts of the body to each other, rather than upon the relation of the body to Christ; and yet the latter is clearly assumed in v. 27. Is it all Christians, or simply the Corinthian church, that Paul likens to a body? What is it in the figure that gives the body its unity and keeps the parts in co-operation?

The next occurrence of the figure is in Rom. 12 : 4, 5. Read this passage and see whether it is the local church or the Church universal that is the body here.

2. In the later letters, written from Rome, the centre of world-empire, Paul uses the word Church to describe all the Christians in the world. Here again reappears the figure of the "body." Read Col. 1 : 18 and its context, vv. 12-17. What is the relation of Christ to the "body" here? Read also 2 : 19. Here Christ seems to be represented in the figure as sustaining to the body the same relation that the physical head sustains to the trunk, and as being the source of growth.

Read also Eph. 1 : 22 and 4 : 15, 16. What relation does Christ sustain to his "body," the Church, in 5 : 29, 30.

3. Consider more fully what is involved in the first use of the figure of the body, in which Christ is represented to be its animating spirit. The body is the visible manifestation of the invisible spirit. Consider the closeness of the relationship existing between the spirit and its body and the completeness of the spirit's control of the body. The spirit acts through the body, and in this way expresses itself and accomplishes its purposes. The churchly body of Christ, the "holy brotherhood," is to go up and down the world's highways with the same spirit and purpose that animated the human body of Jesus in His Galilean days. He is so large a personality that it is only through a great company of people that He can move about and express Himself on the world-wide scale on which He is now working.

## Study XXV.—The Apostolic Conception of the Disciple in the Church

### Fifth Day: The Relation of Disciples in the Church to Each Other

1. Turn again to I Cor. 12, where the local church is represented as "a body of Christ" (v. 27), and where chief emphasis is laid upon the relation of the parts to each other. Read it carefully, looking for light upon the question, What ought to be the attitude of a disciple in the church to his fellow-members? What are the conditions under which the members of such a "body" will be least likely to have time and inclination to compare themselves with others?

In Eph. 3:1-13 the fact is brought out that the problem of proper internal relationship on a large scale was occasioned by the presence of Jewish and non-Jewish elements in the Church. These two elements were, by previous training and habits of thought, diametrically opposed to each other in many respects; and yet Paul conceived that as Christians in the Church they were to be parts of a thoroughly unified "body." Moreover, such a union of these two elements included all the world, so far as the world might become Christian, and was therefore an object of interest to the entire universe. Read the paragraph carefully, remembering that a "mystery" is a concealed truth, not necessarily a truth difficult to understand. What is there about the Church that reveals to the heavenly world the "wisdom" of God (v. 10)?

Read Eph. 4:11-16, which pictures the growing body. God's purpose is to secure a full-grown, strong, healthy body perfectly responsive to His animating Spirit. Who are represented here as building up this body? Read the paragraph again, looking for an answer to the question, In what particulars is it represented that the body will grow? Or what will be the chief characteristics of the "full-grown" body? Notice especially the first phrase in v. 15. Think this through. Is the truth ever spoken not in love? Notice that the Greek word covers more than mere speaking (see margin). Compare this idea with the Johannine conception of Jesus as one full of "grace and truth" (John 1:14).

2. One aspect of the mutual relationship between members of the local church is distinctly brought out by Paul in the following passages: Gal. 6:2; Rom. 14:1, 15; 15:1; I Cor. 8:13.

3. The word "church" does not appear in I Peter, but read 5:1-5, noting everything that is said about the mutual relations of Christians.

## Study XXV.—The Apostolic Conception of the Disciple in the Church

### Sixth Day: The Relation of Disciples in the Church to Each Other (concluded)

1. It is necessary to look more closely into the details of the relationship which the apostles sought to establish between the individual members of the churches with which they had to do. The character of the church depends upon the character of the individual elements constituting it; and the character of these consists in their relation to each other.

What four things regarding their mutual relationship are specified in Eph. 4:25-29? The previous character of the persons to whom these words were addressed is made very evident! Why does the fact that we are "members one of another" constitute a reason for telling one another the truth (v. 25)? Anger, if it be felt, is to be short-lived. Note each expression in vv. 31, 32. Is there any one fundamental characteristic underlying all of these?

2. Paul became still more specific in discussing the relations between different classes of Christians. Sum up in a sentence what he says about the mutual relations of Christian husbands and wives in Eph. 5:22-33, remembering that these words were written in view of the needs of the civilization of his day. The directions along these lines that a missionary in Africa might find it necessary to give to his converts would in some respects be parallel to these. Give the substance of Eph. 6:1-4. Slavery was one of the institutions of Paul's day. Sum up what he says in vv. 5-9 regarding the mutual relations of Christian masters and slaves.

3. In order to see how important mutual relations of disciples in the Church seemed to all the apostles, read rapidly the following, and note whatever injunction underlies or is common to them all: I Cor. 13; Phil. 1:9; 2:1-8; I Thess. 4:9, 10; 5:11-15; II Thess. 1:3; Heb. 10:24, 25; James 5:16; I Pet. 3:8-12; I John 3:16-18.

4. It is evident that the apostles came ultimately to share fully Jesus' sense of the importance of mutual love. Their ambition for the churches they founded, like that of Jesus for the apostles themselves, was that they might be conspicuous for the love they felt and in practical ways manifested in their mutual intercourse.

## Study XXV.—The Apostolic Conception of the Disciple in the Church

### Seventh Day: Review of the Week

1. Sum up what has been discovered this week regarding the apostolic conception of the disciple in the Church. What is to be the character of the membership of the Church? What is to be the relation of the membership individually and as a whole to Jesus Christ? What is to be their relation to each other? Perhaps the question which best gathers up the result of the week's work is, What was the apostolic conception of a successful local church, so far as the study of the week has revealed it?

2. We have seen that the apostles did not conceive of the men and women of the Church as established in holiness. There were those among them who were "weak in the faith," and others who were liable to slip back into lying, stealing, and the use of obscene language (Eph. 4 : 25-29). The missionary establishing a little church in a heathen environment understands this. Yet they were all "holy brothers" because they had associated themselves with the holy personality of Jesus Christ; were sacredly set apart for His uses in human society; and were being transformed through personal association with Him into moral likeness to Himself.

Doubtless the local churches in some modern communities fail sadly to fulfil the apostolic ideal of church life. One result of the revival of the study of the New Testament, which has now begun among the men and women of the Church, will be the resurrection of the apostolic conception of church life. To be fellow disciples in the same church will be felt to be a relationship full of responsibility and inspiring possibility. The covenant to "watch over each other" will be seriously made. The little church will be conspicuous in the community as an organization whose members love each other. The church with a feud, a debt, and a dreary prayer meeting, will be transformed into a holy brotherhood that will begin to feel like a part of the great body of Christ in the earth.

In the meantime it is a great mistake for any disciple of Jesus to stand outside waiting for this transformation to occur in any church that happens to need it. The transformation will never be produced except through the agency of those in the church who have seen the vision and begun quietly and unostentatiously to respond to it.

## Study XXVI.—The Apostolic Conception of the Relation of the Disciple to the Holy Spirit

### First Day: The Disciple and the Holy Spirit in Acts, Peter and Hebrews

1. It became evident in Study XIX that Jesus' chief ground of expectation, as He contemplated the future of His disciples, was their promised connection with the Holy Spirit. In the early history of the beginnings of the Church, as recorded in Acts, great prominence is given to the influence of the Holy Spirit in the career of the disciples. For the most part, however, it is only one aspect of the subject that is considered in Acts, namely, the influence of the Holy Spirit upon the disciples in their career of witnessing. The author's point of view is stated in Acts 1 : 8.

Note the following instances in which, at important junctures of the great campaign of testimony, stress is laid upon His influence : 2 : 1-4 ; 4 : 5-8, 31 ; 6 : 3, 8, 10 ; 7 : 55 ; 8 : 14-17, 29 ; 9 : 15-17 ; 10 : 19, 44, 47 ; 13 : 2-4, 9 ; 16 : 6, 7 ; 19 : 1-6.

2. It is not only the relation of the Holy Spirit to the successful prosecution of the campaign of testimony that largely interests the author of Acts, but also certain impressive external manifestations of His influence, 2 : 4, 6 ; 4 : 31 ; 8 : 17-19 ; 10 : 46 ; 19 : 6.

I Peter resembles Acts. In 1 : 11 the Spirit is represented as inspiring Old Testament writers, with which view compare Acts 1 : 16. In I Peter 1 : 12 note the mention of the Spirit in connection with the word of testimony just as in Acts. So also in 4 : 14. Cf. also II Peter 1 : 21. At the same time one phrase in I Peter 1 : 2 betrays familiarity with another phase of the subject.

What has been said of I Peter may also be said of Hebrews. See 2 : 4 ; 3 : 7 ; 9 : 8 ; 10 : 15. The only other references, 6 : 4 ; 10 : 29, may indicate familiarity with another phase of the subject.

In Acts, too, certain features of the life of the disciples are incidentally mentioned which it may be inferred were due to the influence of the Holy Spirit, but this connection is not emphasized by the author of Acts, 2 : 43-47 ; 4 : 32-35. See also 9 : 31 ; 13 : 52 ; 15 : 8, 9.

3. In Paul, and to some extent in John, another aspect of the subject is prominent. Very little, if anything, is said about the empowering of the disciples for testimony, but attention is concentrated upon the moral effects of the Spirit's influence upon the characters of individual believers and the Church as a whole.

## Study XXVI.—The Apostolic Conception of the Relation of the Disciple to the Holy Spirit

### Second Day: The Pauline Conception of the Holy Spirit in Personal Association with the Disciple

1. Read again the first paragraph of Study XIX, Second Day. What personal attribute is ascribed to the Holy Spirit in I Cor. 2 : 10, 11? In I Cor. 12 : 11? In Eph. 4 : 30? In Rom. 8 : 27? When not designated as the "Holy Spirit" or "the Spirit" He is usually referred to as the "Spirit of God." See also Rom. 8 : 9; II Cor. 3 : 17, 18; Gal. 4 : 6; Phil. 1 : 19. Does Paul make any distinction between God the Father, Jesus Christ the Son, and the Holy Spirit? Consider the bearing on this question of Rom. 8 : 11; 15 : 30; I Cor. 6 : 11; II Cor. 13 : 14; Titus 3 : 5, 6. Read carefully Rom. 8 : 9, 10 and II Cor. 3 : 17, 18. Paul seems to imply that the presence of the Spirit *involves* the presence of Father and Son. This seems to be the Johannine view also, I John 3 : 24; 4 : 13.

It needs to be borne in mind that all of Paul's allusions to this subject are incidental to the attainment of certain great practical results in the daily lives of those to whom he writes, and that they are in no sense metaphysical discussions. His great thought is that God associates with the disciples of Jesus. What does the common phrase "communion" or "fellowship of the Holy Spirit," II Cor. 13 : 13, mean?

2. While in Paul, as in the Gospels, the Holy Spirit is chiefly spoken of as in association with Jesus and His disciples, a few things are incidentally said about His relation to God which tend to deepen the disciple's appreciation of the privilege of such association. Read I Cor. 2 : 6-11, thinking of the vast reaches of knowledge and experience that belong to Him with whom the disciple is to be so intimately associated.

3. There is always danger, when a strong personality associates with a weak one, that the strong will so overbear the weak, by the very force of his personality, that the weak will not develop character of his own. The weak will accept the ideas and habits of the strong without putting enough of himself into them to give them value as personal character. So the strong personality of the Holy Spirit is represented as not forcing Himself upon the disciple, but tactfully and with wise restraint influencing him. Read for instance Eph. 4 : 30.

## Study XXVI.—The Apostolic Conception of the Relation of the Disciple to the Holy Spirit

### Third Day: The Holy Spirit Helping the Disciple to Feel and Act Like a Son of God

1. When the disciple comes up out of his selfishness, or "flesh" life, into God's forgiveness and into a life in which his unselfish spiritual nature begins to exercise mastery in response to the call of Jesus to discipleship, he makes but a weak beginning of new life. He does not adequately realize who he is and whose he is. He needs help. Paul's thought is that at this time of need his spiritual nature is mightily re-enforced by the Spirit of God, who helps him to feel and act like the true son of God that he has now become. Read carefully Rom. 8 : 1-17. He has scarcely learned the language of the new life of sonship and needs to be helped to speak his Father's name. Read v. 15. He has not yet been brought into that profound and abiding sympathy with the desires of Jesus that enables him to pray in fellowship with his Lord. He does not yet understand what a disciple ought to pray for, and in this particular the Holy Spirit is his Helper. Read Rom. 8 : 26. Notice in this verse the extreme interest that the Spirit is represented as feeling in the disciple. In speaking sometimes of the "offices" of the Spirit we are in danger of thinking of His relation to us as "official" instead of intensely personal. But it is the very love of God that is brought to bear upon us in our association with the Spirit of God. See in this connection Rom. 5 : 5. In Paul's later epistles this thought of the Spirit as a Helper of the weak disciple reappears. Read Eph. 3 : 14-19.

2. Naturally a peculiar sacredness pertains to the personality of one who is so intimately associated with the Holy Spirit of God. This fact Paul emphasized by the use of a figure that must have seemed forceful both to his Jewish and Gentile contemporaries. He was able to use it as the basis of a powerful appeal for self-respect. See I Cor. 6 : 19.

The general effect and purpose of such association is stated in one of Paul's earlier letters, II Thess. 2 : 13. What is the meaning here of "salvation"? What is the connection between "salvation," "sanctification," or holiness, and "the Holy Spirit"?

## Study XXVI.—The Apostolic Conception of the Relation of the Disciple to the Holy Spirit

### Fourth Day: The Holy Spirit Helping the Disciple to Feel and Act like a Son of God (concluded)

1. We have so far considered the general effect of the disciple's association with the Holy Spirit, namely, that the Holy Spirit helps him to feel like a son of God, and as a son of God to make such gains in personal holiness, or "sanctification," as are essentially involved in his being saved from a selfish life and its disaster to an unselfish life and its success. It remains to inquire whether the effects of such an association are more specifically described.

2. A man's incidental statements are often indicative of the most fundamental and ever-present convictions of his life. Such an incidental statement is made by Paul in Rom. 14 : 17, which mentions the three fundamental characteristics of the life lived in association with the Holy Spirit. What is there about association with the Holy Spirit that tends to produce each of these? What light does the specification of these three throw on the Spirit's own personal character? Read also from a later letter, Eph. 5 : 18-21, noting the connection between v. 18 and what follows.

A more complete enumeration of results is the familiar list in Gal. 5 : 22, 23. Try to read this list as though you had come upon it for the first time, as a great discovery destined to affect all of your subsequent life. Think of the meaning of each of these words. These experiences are not to be strained after. They are the natural "fruit" of association with the Spirit.

3. A large part of personal intercourse is the opportunity it affords to affect another's thinking. What kind of thoughts does the Holy Spirit put into the mind of the disciple? Read again with care I Cor. 2 : 6-16 before you answer this question, and Eph. 3 : 5 and its context. Both of these passages show Paul to be thinking of the Holy Spirit as one who makes men hopeful. This is distinctly brought out in Rom. 15 : 13. The powerful re-enforcement of the Holy Spirit opens before the human spirit a prospect that begets great hopes. Paul had found this to be true in his own experience and had repeatedly noticed it in the experience of his converts. See the significant phrase in I Thess. 1 : 6.

## Study XXVI.—The Apostolic Conception of the Relation of the Disciple to the Holy Spirit

### Fifth Day: The Holy Spirit Unifying the Church and Assigning to Each his Work

1. In Paul's earliest epistles there appears the idea so prominent in Acts. Note what this idea is, as expressed in a sentence in which Paul describes his experience when he first preached to the Thessalonians, I Thess. 1 : 5. It appears also in later letters, I Cor. 2 : 4, 5 ; Rom. 15 : 18, 19.

2. In I Cor. 12, as has already been seen, the local church (with some possible reference also to the Church universal, v. 28) is conceived to be a body. Paul's conception of the relation of the Holy Spirit to this body is now to be ascertained. Paul's fundamental presupposition is that the Holy Spirit stands in some relation to every member of the body. See vv. 3, 13. For a more specific statement of His assignment of functions to each member, read vv. 4-11. With the first clause of v. 10 cf. Gal. 3 : 5, and see the conception of the author of Heb. 2 : 4.

Probably many of the members had no "gift," but the Spirit opened the way for the "ungifted" man to an attainment superior to all gifts, I Cor. 12 : 31, the nature of which Paul describes in chap. 13.

Similar indication of Paul's recognition of the Spirit's assignment of gifts in the local church is found in Acts 20 : 28. What light does Acts 15 : 28 throw upon the current conception regarding the relation of the Spirit to the officers of the Church?

In I Cor. there also appears Paul's conception of the local church as a building, sacred because it is the residence of the Holy Spirit, the destruction of which by any factious man is a piece of impious sacrilege. Read 3 : 16, 17.

3. In Paul's later letters, as has already been seen, the Church as a whole is represented by him as the body of Christ. Read Eph. 4 : 1-16, and state what it represents to be the relation of the Holy Spirit to the Church universal.

The real principle of unity among all Christians in the world, underlying superficial differences of polity and theological opinion, is that stated by Paul in this passage. Is there any suggestion in this paragraph as to the way in which some greater sense of unity can be developed in the consciousness of the Church?

## Study XXVI.—The Apostolic Conception of the Relation of the Disciple to the Holy Spirit

### Sixth Day: The Holy Spirit's Presence a Prophecy of the Future

1. There are certain statements in Paul's teaching regarding the Holy Spirit that should be noticed here in passing. They relate to the permanence of the personal relationship established between the Holy Spirit and the disciple. The first of them is found in Rom. 8:11. What is it here said the disciple may hope for in view of his connection with the Holy Spirit? Read Rom. 8:23, which contains a more explicit statement. In this sentence the presence of the Spirit is represented as the beginning, or "first fruits," of something. Of what is it the beginning?

2. In II Cor. 1:22 occurs an interesting expression. The critical words here are "sealed" and "earnest." A seal set upon a document is an indication that its contents have been examined and approved by a competent authority. What constitutes the disciple's evidence that he has been approved by God? Cf. Eph. 1:13, 14; 4:30. Of course this seal of approval has nothing mechanical about it, but is a vital experience that affects real life and character.

The other word which occurs in II Cor. 1:22 is found also in II Cor. 5:5; Eph. 1:14. It is used of a preliminary payment made to indicate that the person engaged in the transaction is in earnest. The presence of the Spirit, then, is a foretaste of what God has for us in the future. An effort will be made later to ascertain what is to be found in the apostolic teaching regarding the character of the life to come. For the present it is needful simply to notice the statement here made.

## Study XXVI.—The Apostolic Conception of the Relation of the Disciple to the Holy Spirit

### Seventh Day: Review of the Week

Review the ground covered during the week. Did the apostles conceive of the Holy Spirit as a personal intelligence? What is the evidence that they thought of Him as personally associated with the disciple? Enumerate the advantages to the disciple of this association. What is His relation to the Church in the world?

"My God, I heard this day
That none doth build a stately habitation,
But he that means to dwell therein.
What house more stately hath there been,
Or can be, than is Man? to whose creation
All things are in decay."

"More servants wait on Man
Than he'll take notice of: in every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
O mighty love! Man is one world, and hath
Another to attend him.

"Since then, my God, Thou hast
So brave a palace built, O dwell in it,
That it may dwell with Thee at last!
Till then afford us so much wit,
That, as the world serves us, we may serve Thee,
And both Thy servants be."

George Herbert, *Man.*

## Study XXVII.—The Apostolic Conception of the Disciple in the World

### First Day: The Apostolic Conception of the World

1. Before considering what the apostles thought of the relation of the disciple to the world, it is necessary to make a general statement regarding the apostolic conception of the world. The inquiry at this point is not concerning the apostolic theory of the origin and destiny of human society, but concerning the apostolic theory of the relation of contemporary society to God.

Probably few men outside the Roman army had traveled as widely over the world as had Paul (II Cor. 11 : 23-27 ; Rom. 15 : 19, 22-25), and he knew not only men but man. In consequence of his wide acquaintance with men and his own personal experience, Paul broke largely away from his inherited rabbinical opinions regarding the condition and possibilities of the non-Jewish world. The first question is, What did he conceive to be the moral condition of the world and its attitude toward God? Read Rom. 1 : 18-2 : 2. In Rom. 8 : 1-8 Paul seems to say that the ordinary man does not care for God (v. 7), that is, is fundamentally selfish. Paul lost prestige with his own countrymen, among other reasons, because he discarded their cherished belief that Jews were an exception to this statement, Rom. 3 : 19, 20. See also in Eph. 2 : 1-3 what appears to be a statement of his view of the world ; and a further statement in vv. 11, 12. Read also 4 : 17-19.

What was Paul's view of the attitude of God toward the world? Paul gives two answers to this that seem to be contradictory, but really combine in a deeper synthesis. See Rom. 1 : 18 ; 2 : 5 ; Eph. 2 : 36 ; II Cor. 5 : 15.

2. In Paul's day certain philosophical teachers, more or less influenced by Christian thought, regarded themselves as set to teach "wisdom" to a select spiritual aristocracy. Against this tendency Paul vigorously protested, and announced a democratic gospel through the acceptance of which everything desirable would be given to all men. Read Col. 1 : 28, emphasizing "every" and "all." Read also Rom. 1 : 16.

3. In John there appears a view of the world and God's attitude toward it like that of Paul. Note John's brief description of the "world" as he saw it in its luxuriant pride in Ephesus, I John 2 : 17. See also 3 : 1, 13; 5 : 19. On the other hand, note what John represents to be God's attitude toward the world, I John 2 : 2; 4 : 14.

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### Second Day: The Disciple in the Daily Life of the World

1. One of Paul's fundamental positions, based upon his own experience, was that in connecting himself with Christ he had passed into a new world. He expresses this thought in strong language. Read Gal. 6 : 14 ; II Cor. 5 : 17 ; Phil. 3 : 20 ; and especially Col. 3 : 1-3.

Yet there is an entirely different side to Paul's thought. He is full of human interest. He by no means proposed to have his converts withdraw from active connection with the life of the world ; and when he was once misunderstood to have urged this, protested almost impatiently. See I Cor. 5 : 9-11. He took great pains to keep his converts from thinking that they were exempt from civil responsibilities. Read Rom. 13 : 1-7. What conception of the relation of civil government to God is here expressed ?

He expected them to take part in the regular daily work of the world. Read I Thess. 4 : 11, 12. What does the first part of v. 12 mean? That is, How was the failure to work likely to result in dishonest dealing with non-Christians ? Cf. also II Thess. 3 : 10 ; Rom. 13 : 8.

2. Note what is revealed regarding Peter's conception of the disciple's relation to the world by two words in I Pet. 2 : 11. Note the further thought in vv. 13-17.

3. What is meant by the last clause of James 1 : 27 ? By 4 : 4, 5 ? This does not involve withdrawal from business life, for note the assumption in 4 : 13-16 that business life will continue. In what spirit would he have his readers do business ?

4. What does John mean by the injunction in I John 2 : 15 ?

It is remarkable that those who so confidently expected the speedy coming of Jesus to overturn existing institutions and establish the new order, could have kept their converts so sanely and soberly in touch with the daily life of the world. They were to be in close contact with everything that was wholesome in the world, looking upon it as coming from Him who "giveth us richly all things to enjoy" (I Tim. 6 : 17) ; and yet they were to be of an utterly different spirit from that which dominated the civilization in which they lived. They were to take their part in all its daily work, but to move about among their associates as those possessed by the deep peacefulness of a great and steadfast hope. Read Tit. 2 : 11-14.

## Study XXVII.—The Apostolic Conception of the Disciple in the World

### Third Day: The Disciple Tempted in the World

1. The fact that the disciples were so close to the life of the world, and yet were expected to act so steadily under the influence of an unworldly set of motives, made it necessary for the apostles to warn them against yielding to temptation. The questions to be asked are, What were their most serious temptations? How were they to be met?

2. The temptations most frequently specified are those arising from the previous life of the disciple. Read I Cor. 6:6-11. The situation is clearly stated in the contrast presented in Col. 3:1-11. Read the passage. The temptation to give up because of opposition was an ever-present temptation in the apostolic age as it is in many parts of Christendom to-day. Another class of temptations are those that arise from the intimate association of disciples with each other, and the consequent opportunities for friction. Read Col. 3:12-17; Phil. 2:1-4. The strenuous statements of Jesus about one class of the tempted find echoes in the apostolic teaching, I Tim. 6:9, 10, 17-19.

Peter, like Paul, warns against the temptations springing out of previous habits of life. See I Pet. 2:11, 12; 4:1-6.

3. The Epistle of James is evidently written with reference to the needs of men sorely tempted. Notice the temptations specified in 1:19, 20; 2:1-4. Notice the clear statement of the temptation to be satisfied merely with a right theory of life, 2:14-16. Read carefully 3:1-8; 4:11; 5:9.

4. The author of Hebrews makes eloquent protest against the danger of a decaying conviction, and the final sinking into fatal lethargy after a period of earnest activity. See particularly 3:12-4:1; 10:23, 32-39; 12:1-3.

5. John fears three things: that the subtle influence of the "world" will dim the disciple's sense of fellowship with the Father (I John 2:15-17); that the disciple may be content with a theoretical regard for his brother (3:7-10, 17, 18); and that certain false views regarding Jesus may gain currency among them (2:18-26; 4:1-3).

## Study XXVII.—The Apostolic Conception of the Disciple in the World

### Fourth Day: The Disciple Resisting Temptation

1. The individual man was to the apostles, as to Jesus, a being of vast significance. For him to yield to temptation was an indescribable calamity, and to resist meant a correspondingly great success. Paul has drawn the most vivid picture of the tempted disciple and the significance of his conflict. The figure, which occurs in its most complete form in one of his prison epistles, may have been suggested to him by the daily spectacle of his soldier guard putting on his armor piece by piece. Read Eph. 6 : 10-18. With whom does he engage in conflict? With what resources? With what prospect of success?

The secret of resistance to temptation, as the apostles state it in various forms, is to realize the presence of God. The vivid imagination of the author of Hebrews puts the matter effectively in 11 : 27. Any device that helps to make the presence of God a reality at the moment of temptation, or more especially any habit of life that tends to secure a steadily deepening acquaintance with God, is recognized by them as of value in resisting temptation. State in your own language three practical directions for resisting temptation that are stated or implied in Eph. 6 : 17, 18. Notice another direction in 4 : 26, 27. Any ill will toward a fellow man of necessity obscures the sense of the presence of God.

While one cannot will not to be tempted and cannot will merely to stop giving attention to that which tempts him, he can will to *give his attention to something else*. Read Phil. 4 : 8, 9, noting the great source of relief stated in the last clause. While one cannot prepare himself for an emergency in a moment, he can establish certain habits of thought that will be of service to him in time of need.

See also Paul's conception of God as present with His way of escape in every temptation, past which exit from the situation every man who yields has first to go, I Cor. 10:13.

2. In James the recommendation is that a man school himself to realize clearly what the two possible issues of temptation are. Read 1 : 12-16. He can establish certain habitual views of temptation that will help him to resist when the temptation comes.

3. In Peter it is the imminence of the judgment which Christ will personally accomplish at His coming, with its rewards and punishments, that is urged as a motive to resist temptation. Glean what bears upon this subject in I Pet. 4 : 1-19. Read also 5 : 8-10.

4. In John it is habitual association with God that entrenches the disciple in a position from which he can resist the attacks of temptation. Read I John 4:4; 5:4, 18-21.

"And so I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize.
Thank God, she still each method tries
To catch me, who may yet escape,
She knows,—the fiend in angel's shape!
Thank God, no paradise stands barred
To entry, and I find it hard
To be a Christian, as I said!
Still every now and then my head
Raised glad, sinks mournful—all grows drear
Spite of the sunshine, while I fear
And think, 'How dreadful to be grudged
No ease henceforth, as one that's judged,
Condemned to earth forever, shut
From heaven!'
But Easter-Day breaks! But
Christ rises! Mercy every way
Is infinite,—and who can say?"

Browning, Easter-Day.

## Study XXVII.—The Apostolic Conception of the Disciple in the World

### Fifth Day: The Disciple Bearing Witness in the World

1. In the apostolic thought the disciple stands in the world as a witness. Acts 5 : 20 expresses the apostolic conception in a single sentence. The disciple finds himself living a certain kind of life, and bears witness to Jesus Christ as the source of the life.

The first concern of the apostles was that their converts should have the *life*. Trace this idea through I Peter 2 : 11, 12; 3 : 1, 2, 15, 16.

2. What relation does Paul in Phil. 2 : 14-16 represent the disciple to sustain to the world? Read Col. 4 : 5, 6. "Opportunity" for what (see marginal reading)?

Note Paul's conception of the disciple's share in the witnessing of another in different parts of the world. Read Eph. 6 : 18-20; Phil. 1 : 19, 20; Col. 4 : 2-4; II Thess. 3 : 1.

3. The testimony of the disciple often involves suffering. The first letter of Peter was written to those whose confession of the Lordship of Jesus had resulted in suffering. Read I Pet. 4 : 12-19. What motives are here used to secure persistence in the testimony?

Notice in Col. 1 : 24 Paul's conception of the significance of his sufferings. In the process of building up a body of Christ in the world through testimony Paul experienced suffering. What nerved him to endure it and even to rejoice in it?

4. The disciple who passes through suffering patiently and peacefully makes it evident, as he can do in almost no other way, that there are hidden resources in his life, that he really is, as he says he is, associated with a Person whose friendship is a permanent and sufficient satisfaction.

## Study XXVII.—The Apostolic Conception of the Disciple in the World

### Sixth Day: John's Conception of the Disciple's Testimony to the Fundamental Certitudes of his Life

1. In John's conception, as has already been seen, the disciple stands in an evil world. He stands bearing testimony to certain things of which, on the basis of experience, he is sure. The characteristic expression of I John is "we know." The epistle can be read through in less than ten minutes. Read it, noting what it is of which the disciples, as they face the world, are able so confidently to say, "We know."

2. The testimony of a man's life is composed of his real convictions, convictions which deepen with the years. Some convictions disappear in time; those that abide constitute his message. Some of the fundamental certitudes described in the epistle may not be discovered by simply looking for the phrase "we know," as suggested above. Consider the following among others you may have discovered: "I know that I love the friends of Jesus," 3 : 14. "I know that God abides with me," 4 : 13. "I know that God hears prayer," 3 : 21, 22; 5 : 14, 15. "I know that it will be well with me in the future," 3 : 2; 5 : 13.

3. Perhaps we do not adequately estimate the value of a life that goes steadily on, finding in its experience these things to be fundamental certitudes, and bearing its quiet testimony to them through sorrow, suffering, joy, success, defeat, year after year before a restless, dissatisfied world. That which gives the disciple's testimony its power is the fact that the disciple evidently has something that others have not.

> "Love is and was my King and Lord,
> And will be, tho' as yet I keep
> Within his court on earth, and sleep
> Encompass'd by his faithful guard,
>
> "And hear at times a sentinel
> Who moves about from place to place,
> And whispers to the worlds of space,
> In the deep night, that all is well."
>
> Tennyson, In Memoriam.

## Study XXVII.—The Apostolic Conception of the Disciple in the World

### Seventh Day: Review of the Week

Review the work of the week and state briefly the apostolic conception of the world; the disciple's part in its work; the temptations that come to him, and the way in which he is expected to resist them; the substance and method of his testimony.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?

"Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below—
He follows in his train.

"The martyr first, whose eagle eye
Could pierce beyond the grave,
He saw his Master in the sky,
And called on him to save:

"A glorious band, the chosen few,
On whom the Spirit came—
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.

"They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God! to us may grace be given
To follow in their train."

Reginald Heber.

## Study XXVIII.—The Apostolic Conception of the Disciple in Eternity

### First Day: The Disciple Looking into Eternity

1. Before determining the apostolic conception of what the details of the disciple's eternity will be, ascertain the apostolic view of the hopeful spirit with which he looks into the future. There are certain general expressions which occur with some frequency. Read for instance Phil. 3 : 12-14, and analyze the last phrase of v. 14. Who calls? In what sense is it a "high" or "upward" (marginal reading) calling? That is, up to what or whom? In what sense is it "in Christ"?

In another of the prison epistles Paul expresses solicitude lest his converts should not realize what high hopes are warranted in view of their discipleship. Read Eph. 1 : 15-23, noticing particularly the expression in v. 18. Cf. also Eph. 4 : 4. See, in still another prison epistle, the expression found in Col. 1 : 5.

Another general expression that needs particular notice is found in Rom. 5 : 2. What is it that is hoped for here? Do not spend much time at present in trying to think through the meaning of the word "glory," for it will be considered later. The point at present is to appreciate the profound and unquenchable hopefulness with which the apostles urged the disciple to look into eternity.

2. Notice what Peter considers to be the great characteristic of the disciple, which the world will wonder at and ask to have explained, I Pet. 3 : 15. Cf. also 1 : 3, 21.

3. The author of Hebrews was concerned to keep his readers persistent in the Christian life. Notice the aspect of the Christian life which he emphasized, 3 : 6 ; 6 : 11, 18 ; 7 : 19. In I John 3 : 1-4 see John's view of the disciple's outlook, and the effect of that outlook upon his present life.

4. The apostles came with their great hope into a despairing age whose philosophy commended suicide. Seneca said, "Seest thou yon steep height? Thence is the descent to freedom. Seest thou yon sea, yon river, yon well? Freedom sits there in the depths. Seest thou yon low, withered tree? There freedom hangs. Seest thou thy neck, thy throat, thy heart? They are ways of escape from bondage." But there was a man in a Roman prison who could rebuke this cowardly mood of a degenerate age by sending out from his prison such messages as have been cited. The living God in Christ had called men, and it was certain that He would do for and with them something worthy of Himself.

## Study XXVIII.—The Apostolic Conception of the Disciple in Eternity

### Second Day: The Disciple and Death

1. That which blocked the disciple's view of eternity was death. Even some of those who had the disciple's great hope awakened in them felt that if death should overtake them before the Lord returned, they would be shut out from what they had hoped for. Read I Thess. 4 : 13-18.

The apostles taught their converts to regard death as a mere incident in the disciple's career, which had no power to diminish his hope. See Paul's own personal feeling about the matter in Phil. 1 : 20-24, and his song of victory over the grave, I Cor. 15 : 55, 57.

2. The source of the confidence with which the disciple faces death is stated by Paul in I Thess. 4 : 14 : the indestructibility of discipleship, the inseparableness of the disciple and his Lord. This position was a logical consequence of the apostolic view of what discipleship meant to Jesus. The apostles felt that the friendship between Jesus and His disciples was not a one-sided relationship. Jesus did not merely suffer Himself to be loved, but Himself loved. "Who loved me and gave Himself up for me," (Gal. 2 : 20) was the apostolic description of Him. If whenever hour after hour through the years a disciple died, the tender relation of discipleship forever ceased, then Jesus would continually be suffering the distress of profound bereavement. He would be always at the grave of Lazarus, though with immeasurably greater reason for grief, because then He wept in sympathy and with sure hope of His friend's resurrection, but in this case He would sorrow as those that have no hope.

3. Sometimes the disciple's indifference to death is based by Paul on the permanence of the disciple's relation to the Holy Spirit. Read Rom. 8 : 11.

4. In John 3 : 1, 2, although death may not be distinctly contemplated, there seems to be an underlying assumption that God would not let His child sink into non-existence.

> "Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made:
> Our times are in His hand
> Who saith, 'A whole I planned,
> Youth shows but half; trust God: see all, nor be afraid!'"
>
> "Thou waitedst age: wait death nor be afraid!"
>
> Browning.

## Study XXVIII.—The Apostolic Conception of the Disciple in Eternity

### Third Day: The Disciple an Heir of God

1. It is what the disciple has already experienced that furnishes the ground of his great hope as he faces eternity. One thing that Paul tried to accomplish for the men and women whom he gathered into churches was to awaken in them a sense of who they were. The Johannine representation of Jesus as sharing all things with His disciples appears also in Paul. See the remarkable expression in Rom. 8:16, 17. By virtue of the disciple's attachment of himself to Jesus he has already come with Jesus into a relation to God described as joint-heirship. Heirship has an implication of futurity. The thought seems to be the daring conception that the disciple shall share what comes from God to Jesus.

Notice in v. 18 the word by which Paul designates this inheritance. It is needful to reach at least some partial conception of what the word "glory" meant to Paul. A hint as to the meaning of the word is found in the immediate context, vv. 19-24. What are the disciples represented to be waiting for as part of their "inheritance"? The fact that Paul had seen on the Damascus road the "glorious" body of Jesus perhaps accounts in part for his strong emphasis of the splendor of the disciple's glorified body. Cf. also Phil. 3:21. What further explication of this "glory" that the disciple inherits is found in Rom. 8:29? Note also the last clause of v. 30. Does Paul mean by the "image of His Son" in v. 29 anything more than the external manifestation of the personality of Jesus which he had seen near Damascus? Does he have in mind the moral character of Jesus?

Note also Rom. 5:2. Here again the question is, What conception had Paul in mind when he used this language? What did he really hope for? Read also II Cor. 4:16-5:4. Note that whatever Paul and the other apostolic writers meant by the word, they conceived of the "glory" as something that Jesus shared with them (see again Rom. 8:29; II Thess. 2:14; Phil. 3:21); and that they thought of it as a fit consummation of human existence (II Cor. 5:1-5).

2. The fact that Paul's supreme interest was in the moral character of his converts leads to the conviction that in his conception of their future he would take large account of moral qualities, and that in his emphasis of the glorified body he thinks of it as a fit manifestation of personal moral excellence.

Notice two other general statements regarding what the disciple as an heir of God anticipates possessing, I Cor. 3:21, 22; Rom. 8:31, 32.

## Study XXVIII.—The Apostolic Conception of the Disciple in Eternity

### Fourth Day: The Disciple's Eternity a Continuance of Personal Relationships

1. It has been seen in the teaching of Jesus that life consists in personal relationships, in friendships—that he who *loves* God and his neighbor *lives*. The apostolic conception is that personal relationships, in a purified and glorified form, persist in eternity and will constitute life in its fulness then as their beginnings constitute real life now.

Notice the terms in which Paul describes the disciple's life in eternity. Read first I Thess. 4 : 13-18. What personal relationships are described in v. 17? What is the bearing of II Cor. 5 : 6-8 on this subject? Notice the suggestive word, occurring twice in Rom. 8 : 35-39, that designates the opposite of personal relationships.

The letter to the Philippians was written when Paul was thinking definitely of his eternity. What conception is expressed in 1 : 23? In Col. 3 : 4?

An exceedingly suggestive expression is found in the last clause of Col. 1 : 27. Think its thought through. Exactly what is it that is here described as the ground of Paul's expectation? What is there about this personal relationship that is calculated to secure glory?

In Paul's figure of victors at the end of life's stadium, a figure used shortly before his death, notice the personalities that appear, II Tim. 4 : 7, 8.

2. The eloquent author of Hebrews contrasts the scene at Mount Sinai (Ex. 19 : 10-25) with the one which his imagination produces when he endeavors to picture the disciple's eternity. Read 12 : 18-24, noticing the terms in which he describes the life of the age to come. Derive everything you can from this passage regarding his conception of the disciple's eternity.

3. What is John's conception as suggested in I John 3 : 2, 3? Notice anything in Rev. 21 : 1-4 that implies personal relationship?

## Study XXVIII.—The Apostolic Conception of the Disciple in Eternity

### Fifth Day: The Disciple's Occupation in Eternity

1. One of the most conspicuous features of man as we know him now is his capacity for achievement. Read in Gen. 1 : 28 the commission with which he is represented to have been projected into existence. A large part of the history of civilization is the record of man's activity in "subduing" the earth and all the natural forces in the midst of which he moves. He has manifested an irresistible instinct of inquiry, achievement, and domination. The present query is this: Did the apostles have any conception of the occupation in eternity of this resourceful and versatile being called man? Do they give evidence of having thought about what they should themselves do in eternity?

Their utterances on this subject are confined to generalities. The fact that they experienced so much of persecution naturally led to the somewhat negative conception expressed, for instance, in II Thess. 1 : 3-12, especially v. 7. See also I Pet. 5 : 10.

2. An inference is to be drawn from the apostolic conception of Jesus as one who shares all things with His disciples. He is conceived to be in some measure sharing His present occupation with the disciples. See Col. 1 : 24, 29. It would seem to be fair to infer that a being of His vast energy will not be left eternally unoccupied, and that He will continue to share His occupation with His disciples.

The same inference seems to be warranted by the conception expressed in Rom. 8 : 16, 17. A son inherits his father's "business." Cf. Jesus' expression in Luke 2 : 49 (margin).

We can only say that there is ground for inferring that some occupation worthy of God, and of Christ, and of His disciples will be provided, and that there will be ever-enlarging opportunities for the ever-increasing powers of the disciple.

> "And, doubtless unto thee is given
> A life that bears immortal fruit
> In those great offices that suit
> The full-grown energies of heaven."
>
> Tennyson, In Memoriam.

## Study XXVIII.—The Apostolic Conception of the Disciple in Eternity

### Sixth Day: The Brotherhood of the Endless Life

1. A basal idea in the apostolic thought regarding the future is the *persistence of character*. Notice the Pauline statement of this in I Cor. 13 : 13. It is implied in 15 : 58. What is there in the preceding context that shows why their labor is not "vain," or to no purpose? The great law of continuity, which is so widely recognized in our day, seems to be involved in this apostolic conception. The present is to some extent a product of the past, and the future will spring out of the present. We have seen that the aim of God's present dealing with the disciples, as the apostles conceived it, is to secure a holy brotherhood. This holy brotherhood they regard as destined to continue and develop in eternity. It is a brotherhood of the endless life.

2. The idea of an eternal brotherhood carries with it the idea of the eternal common Fatherhood of God. The ultimate conception of the apostles is a civilization, somewhere and sometime to be realized, to include all the righteous of all the ages, in which all shall for evermore be true sons of God and true brothers to each other. The Bible may be defined broadly as the history of God's effort to realize this ideal. In its beginning man is seen to be running away from God, and God to be searching for man and calling after him. Read Gen. 3 : 8, 9. In the final view of humanity God has His children again. He is in the midst of them wiping the tear stains from their weary faces, strengthening them for eternity, introducing them into the civilization of the endless life. Read Rev. 21 : 1-4. Read all of chapters 21 and 22, trying to glean from the apocalyptic imagery whatever you can regarding the civilization of eternity. Read also 7 : 9-17; and Heb. 12 : 22-24.

Into the civilization of the brotherhood of the endless life Jesus leads His disciples.

## Study XXVIII.—The Apostolic Conception of the Disciple in Eternity

### Seventh Day: Review of the Week

1. Review the study of the week, and sum up what has been discovered about the disciple's outlook into eternity. What warrants him in supposing that he has an eternity? What enables him to look forward to it with anticipation? What is to be the character of his life in eternity? What do we mean by "heaven"?

2. It seems to be true in the development of being that whatever is highest and best in the lower order is a prophecy of what will be commonplace and characteristic in the next higher order. In life as we now know it the highest and the best things are friendship and work, the power to love and the power to achieve unselfishly. As has been seen, it is in these two highest and best features of life as we now know it, that we find our hint of what is to be commonplace and characteristic in the life to come. The friendships and achievements of brotherly men under the leadership of Jesus Christ will give eternity its zest.

No man can forecast what these achievements will be. The past achievements of the race, even though handicapped by selfishness, have resulted in the marvellous civilization of to-day. If the race can accomplish so much in spite of the efforts of men to hinder each other, what can it not accomplish when the spirit of brotherliness shall be its fundamental characteristic? What may not be its career under the "new heavens" and on the "new earth"!

"The Crowning Race

"Of those that, eye to eye, shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book;

"No longer half-akin to brute,
For all we thought and loved and did,
And hoped, and suffer'd, is but seed
Of what in them is flower and fruit."

Tennyson, In Memoriam.

## Study XXIX.—A Statement of Personal Testimony

### First Day: Review of Part IV

Look rapidly over Studies XXV to XXVIII and state what seems to you to be the apostolic conception of the mission of the disciple.

Second Day–Seventh Day: The completion of a course of study like the present one affords a suitable occasion for an inventory of religious convictions. A man's fundamental convictions constitute the real testimony of his life. What he counts for in the great universe of personal life depends upon what his fundamental convictions are, and the faithfulness with which he yields himself to them in action. The strenuous, though often unworded, proclamation made by every honest soul of what it believes to be true gives it the subtle power in the economy of God that we call influence.

It often happens that the making of such a statement of personal convictions acquaints one with himself. He finds himself really possessed of convictions the presence of which in his life he had not realized. He sees also sometimes that truths hitherto unrecognized are necessarily involved in truths already accepted, and so enlarges his sphere of conscious conviction.

It is suggested that the time ordinarily spent in Bible study be devoted this week to a thoughtful, prayerful examination of personal experience, and to the statement in writing of what are discovered to be fundamental personal religious convictions.

It seems undesirable to indicate any list of topics to be taken up in order in this statement of convictions. Each man naturally begins with that which happens to be the most real to him, and works out from that to other convictions which stand related in his experience to this central conviction. In general the question to be steadily asked is, What do I feel reasonably sure of about myself, about God, about my fellow men?

It is helpful to bear in mind that a reasonable certainty does not necessitate mathematical demonstration. We are almost always called upon to act in accordance with a preponderance of probability. In a case where one of two or more courses of action must be chosen, we are under obligation to choose that which has the balance of probability in its favor, even though we cannot prove by a mathematical demonstration that it is the best.

It is also true that we do not limit our theories of life to what we have at the present moment found to be true in our own experience

No good scientist ignores the results that have been obtained in the laboratories of other reputable investigators. Oftentimes he adopts them, acts in accordance with them, and so makes them his own. In like manner we also take account of the religious experience of other men. Particularly in the Bible we find reports of religious experience that have great weight with us.

Such a statement of convictions, if read in a Bible circle, ought not to be regarded as a theological statement submitted to the criticism of others, but simply as a personal testimony to which others may listen and to which they in turn may add their own personal testimony.

## Study XXX.—The Disciple Choosing his Life Work

It is also natural at the close of a course of study like the present one to consider the principles in accordance with which a disciple of Jesus Christ, who shares Jesus Christ's purpose and outlook, should choose his life work. It is recommended that the time usually devoted to Bible study be devoted this week to a thoughtful, prayerful consideration and statement of these principles. The following propositions are suggested as those that ought to receive attention, among others, in such an investigation :

(1) Anything that will contribute to the welfare of men God wants some man to do. Agriculture, commerce, invention, literature, and all the multiplying occupations of modern civilization, are of God, in so far as they contribute to the welfare of men ; and God calls men to each of them.

(2) No matter what occupation the disciple of Jesus selects, his supreme concern is to be a true disciple of Jesus Christ, learning from Him to be a true son of God and a true brother to his fellow men ; and to induce as many others as he can to be the same. This purpose is not peculiar to one or two professions but characterizes all disciples. Telephones, steamships, literature and art are valuable incidental features of civilization, but there can be no lasting civilization unless brotherly men possess the earth.

(3) The disciple ought to choose that occupation in life in which he can *in the long run* be most effective in inducing his fellow men to become true sons of God. The man with marked linguistic gifts, who works for years on a Chinese dictionary, may in the long run be far more effective in bringing men into discipleship than he would be if he dropped his dictionary-making and became professionally a preacher of the gospel.

A disciple's dominant motive for entering upon a business career should be the conviction that, as a business man, he can do most to establish the civilization of God's Kingdom on earth. The disciple cannot enter upon a business career because it promises him money, an elegant home, a steam yacht, and frequent opportunities for travel abroad; nor upon the practice of the law because it promises him a large income and an entrance into political life, any more than the disciple can choose the ministry because it promises social position, a large church, a good salary, and a long summer vacation. No disciple has a right to choose any life work selfishly. He has to remember that he is a son of an unselfish Father.

(4) Ordinarily it is the thing which a man is fitted by nature to do best that God calls him to do. The fact that God has endowed him with marked ability to do a certain thing well is ordinarily an expression of God's will regarding him.

(5) Sometimes, however, in an emergency something is so much needed that the disciple ought to do it, although he could do something else that happens to be less needed with a higher degree of professional success.

(6) If there are several things that the disciple, so far as he can see, could do equally well, he can look to God for special direction and expect to find it in the shaping power of circumstances or in some steadily deepening conviction.

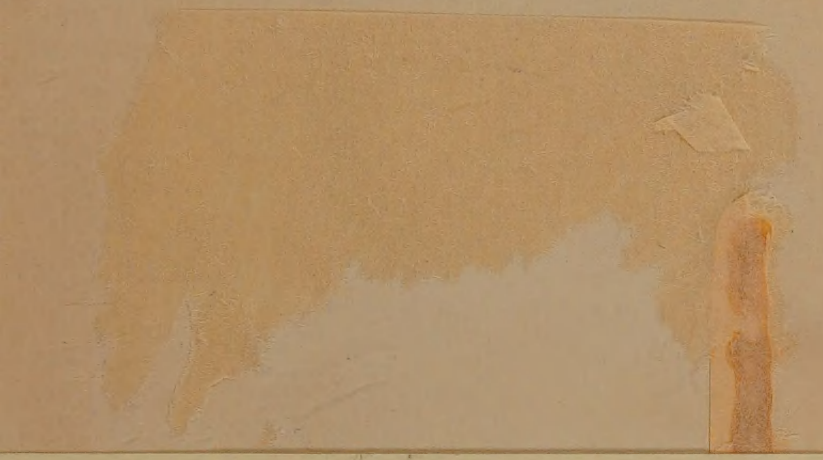
In any case, if he chooses his life work conscientiously and does his best in it after he has chosen it, keeping always uppermost the consideration mentioned above in the third paragraph, he is sure of a *successful life*, even if there be more or less of failure in his profession. He will have chosen like a disciple of Jesus, like a son of God, like a member of the Holy Brotherhood, like a man who realizes that he is starting upon an endless life and means to start right.



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